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THE

INFANT SUNDAY SCHOOL



BY

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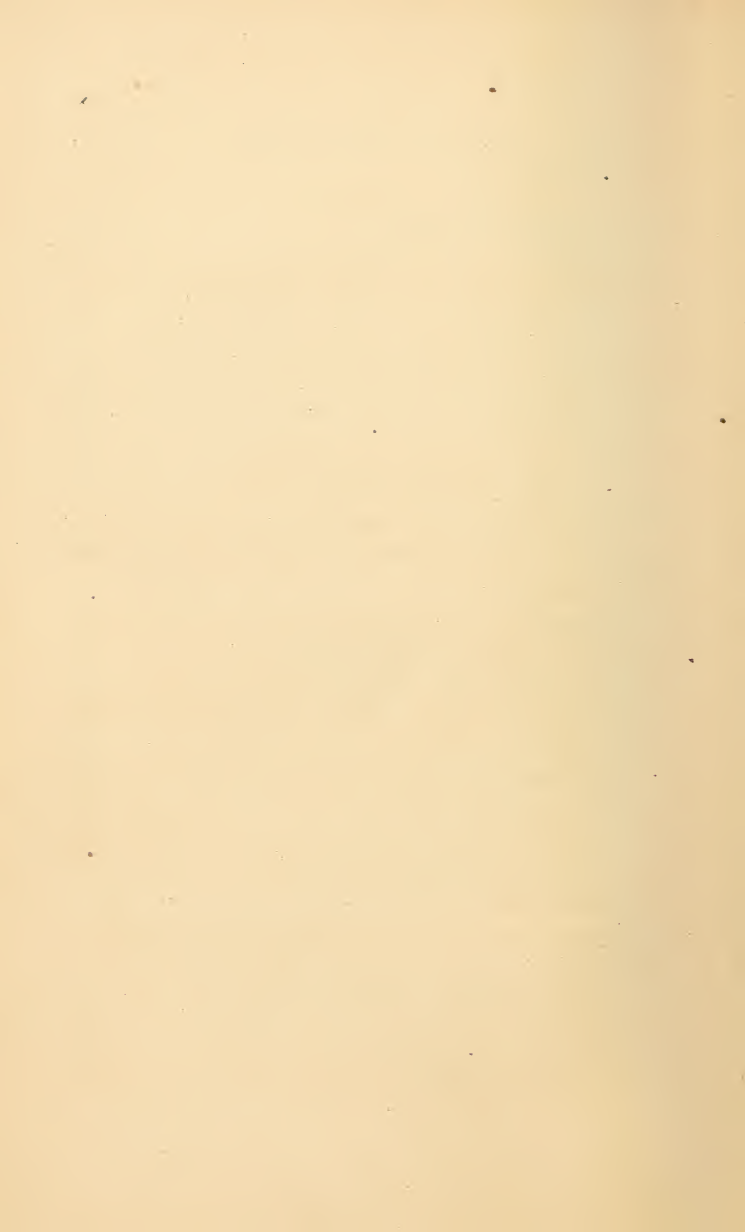
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THE
INFANT SUNDAY-SCHOOL.

I.

Introductory.

You will not be successful in teaching an Infant School unless you have *some* natural genius or aptitude for it.

If you have a *high degree* of genius you will devise some general plan of your own, and work best in your own methods of teaching, although, of course, you will adopt any good suggestions wherever you may find them.

If you have *no* genius for teaching little ones you will certainly fail, and had better employ your talents in some other department of Christian work. Every one has an aptitude for *some kind* of work in Christ's kingdom.

If you have only a *moderate degree* of genius or aptitude for Infant School teaching, and have a mind to work for Jesus, you will be ready for hints and suggestions, and will *acquire* skill, and by patience, love, and prayer, may expect success.

To those who are fruitful in devices and expedi-

ents for interesting and instructing the little children of the Infant School this book may be of little service. Still, if you possess that first great qualification for success, an humble, teachable spirit, you will be ready at least to consider carefully the claims of plans which differ from your own. The one given in this book is presented for your thorough consideration.

It is not proposed to put set speeches or lessons into the lips of any Infant School teacher. The plain, simple talks best suited to these little people cannot be reproduced with the pen. Even if reported word for word, the difference in room, school, manners, mind, gesture, etc., makes them quite another thing to the teacher who reads them. No good teacher adopts the exact language of another. It is as absurd as it would be for a mother to repeat to her children a book conversation describing the family talk in a distant and different household. Still, a beginner may need a well-written Bible story as a help in learning how, but should change from story *reading* to story *telling* as soon as possible. A well *told* story or lesson has so much more power to impress than one read from a book! The magnetism of the eye, the expression of the face, the whole attitude and animation of the body, are almost as important as the words.

II.

The Room.

YOU should have the best possible *idea* of a room. Then if you cannot make a room equal to your idea, make one as nearly like it as you can. One thing at the first should be carefully observed—that many little things make up the grand effect. It is a common mistake, in copying the features of a good school, to copy one or two things, without copying the many details which are necessary to complete success.

GENERAL IDEAS.

As far as possible, the following things should be secured. First of all, the room should be *cheerful*. It should be attractive to the teacher as well as to the child, so that a visitor will naturally say as she enters the door, “How pleasing to the eye!”

The room should be well lighted, without a dazzling glare of sunlight. It should also be protected from the shade of earth-banks against basement windows. It ought not to be in a basement at all, unless a dire necessity compels it to be there or nowhere. Let the children live above ground, in God’s free air and pure sunlight, when studying his word.

The walls should be light in color; the contrast with dark wood-work produces a pleasing effect.

Dark walls make the room gloomy, and every little thing has a large influence on little people.

The room should be *well ventilated*, or both teachers and scholars will soon grow weary and droop, without suspecting the cause of their languor.

After your seats and other indispensable things are in, as fast as you can you may add ornaments to your walls. But let every ornament have something to do with the object to which the room is devoted. Let there be pictures which illustrate Bible teaching; tasteful brackets for holding vases of flowers—let the children bring flowers—or for idols, or other curiosities from heathen lands, etc. Do not put up fancy pictures without religious ideas in them, as you might do in your parlors. Illuminated texts are very appropriate, and beautiful and useful ornaments. The plain texts too, on card-board, if arranged with taste, are very good.

The walls themselves may be handsomely lettered in colors, with suitable mottoes or texts.

A *clock* opposite the teachers, so that the time for the various exercises may be easily and exactly marked, is indispensable.

A *small bell*, or gong, should always be at hand. One stroke of a bell, with a quiet, pleasant, decided manner in the superintendent, will prove the most effectual, as well as agreeable, way of calling a school to order. Do not clâp your hands, or snap your fingers to secure quietness and attention.

A *blackboard* is useful, and by some good teachers is thought indispensable.

A *frame*, similar to a painter's easel, on which to

place the blackboard, or hang a card or picture when wanted for use, is a great convenience.

A *table or desk* is essential, while a piano or melodeon, if properly used, is a grand help to the music.

The *entrance* to the room it is better, on the whole, to have at the back of the scholars, so that the entrance of visitors and officers to and from other departments may not divert the attention of the school. Such interruptions should not be permitted, if it is possible to avoid them. There is, however, an advantage in having the entrance in front of the scholars, for then the visitors may sit facing the scholars, and the superintendent is not embarrassed by having the visitors before her, nor unconsciously diverted from her subject by the mixture of children and older persons in the audience. A side door might perhaps be so placed as to combine in part the advantages of the two.

It is decidedly better to have the Infant School Room entirely separate from the others. If you have sliding-doors between the other departments and your own, the doors will be pushed back and forth by librarians or others coming in on business, or by unthinking persons, unless you lock them on the inside. Glass doors are still more objectionable, as tending to divert the attention of the children by what they see outside. Another advantage in being separate is, neither room is disturbed by sounds from the other. A serious impression is perhaps just being made by a speaker in another department, when a sprightly air from the Infant

Room strikes up. The more still and solemn the older classes are the more incongruous is the lively song of the little ones. My own room is up stairs, and away from the other departments, and I like it much.

The larger room may be large enough to hold all departments during the opening exercises. That is a good plan if the exercises are well conducted; but after the opening exercises the little children should move at once to their own room, where they can neither be seen nor heard by the older ones, and where they cannot see nor hear what is being done in the other rooms.

A library case or closet, for the books and papers used in an Infant department, is just as necessary as it is for the other departments.

SPECIFIC IDEAS.

SIZE AND PLAN OF ROOM.

Infant School Rooms are usually much too small. Even with the plan of the whole school in one class, and the rising amphitheater or gallery of seats, there are few rooms that are large enough. There should be room enough for visitors to sit without being huddled together in a corner, as they are sometimes, and standing at that. Allowance should also be made for increase in numbers.

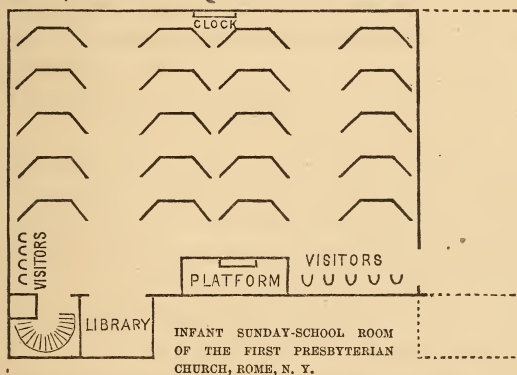
Children cannot long bear the pressure of confinement and close contact. It makes them restless. Too much room is better than too little.

Some general idea of the proper size of a room may be gained by a proportion between the differ-

ent departments of a school. The proportion which will perhaps usually prevail will be one fourth in the infant department, one half in the intermediate, and one fourth in the Bible or senior department.

The senior department would naturally be larger, but the teachers must be taken from it for the infant room, which constantly diminishes the number.

The following is a very good plan for a school numbering from 60 to 150 scholars.



This room has been tried, and, although it has its defects, I have seen only one so well suited to its purpose as this. It was made at first for all the departments, before they were separated. Perhaps it is one fourth larger than is absolutely necessary for our infant-school, but it is much better than to be crowded. The size of the room, however, is convenient and pleasant for the present

school, which varies in number from sixty to one hundred scholars. It would answer well for one hundred and twenty scholars—six scholars to each seat, and twenty teachers.

These seats accommodate six children, with an ample and easy allowance of room. Two more might sit in each seat without crowding as much as when seated in the usual manner. These seats have often had eight in them. These ideas are not extravagant. They are intended for the very best schools, and for those who think that no cost of buildings or appliances, judiciously expended, can equal the worth of religious education.

SEATS.

The best form of seat is *three equal sides of an octagon*—THREE-EQUAL-sides-of-an-octagon. This brings the angle just right. No side glances or turnings of the head are necessary to see the speaker who addresses the school.

The speaker can look in the eyes of every one on the seats, and that is indispensable.

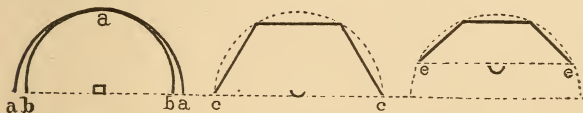
The rows of seats from the front to the rear of the room should gradually increase in height. There should be no dangling feet to suffer from weariness, but the two feet of each child should be able to rest firmly and easily on the floor. It is useless to ask a child to be still and to give you his whole attention, while he must take part of his attention to keep himself comfortable.

The seats of the First Presbyterian Church In-

fant Sunday-School room, of Rome, N. Y., are so admirably suited to their purpose, that a diagram and measurements of them, for a carpenter, are given. They were the result of study by a skillful mechanic some years ago, who, removing from the place soon after, hardly knew how admirable a work he had done.

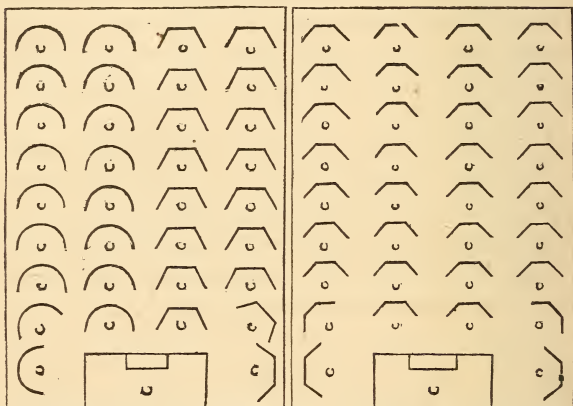
You will be likely to make the angles too acute and the sides unequal, unless you draw your plan either on a whole octagon or a circle.

The following diagrams will show the difference between three sides of an octagon, and three sides of a hexagon, and the arc of a circle.

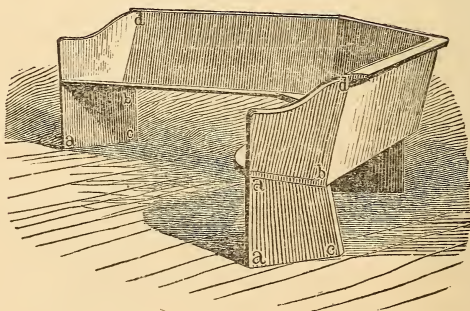


It will be seen that if the seat is a semicircle the scholars are farther from the teacher than if the seat is three straight sides of a hexagon or octagon; and that in the semicircle *a a a*, or a curve narrower than a semicircle at the ends *b a b*, the side of many of the scholars is turned toward the superintendent. It will also be seen that the seat of the teacher in the hexagonal form must be within the ends of the bench *c c*, in order to be near the farther scholars, and that the side scholars are also side-wise toward the superintendent. But in the octagonal form the teacher's seat is in front of a line connecting the two arms *e e*, and the more obtuse angle brings nearly every scholar facing the

superintendent. The following diagram will show this still more clearly :



The following cut is made from a photograph of one of these seats :



DIRECTIONS FOR THE CARPENTER.

A practical carpenter has kindly prepared for me the following dimensions, which I trust may be clear to every one of the craft:

DIMENSIONS OF SCHOOL BENCH.

Two pieces for seats, 39 inches long by 12 inches wide.

One piece for seat, 31 inches long by 12 inches wide.

Shorter piece in the center, the joints made at an angle of 135 degrees.

Four sizes, differing only in height, namely:

First size, front of seat, $a a$, 11 inches; height of back, $b d$, 12 inches.

Second size, front of seat, 12 inches; height of back, 12 inches.

Third size, front of seat, 13 inches; height of back, 13 inches.

Fourth size, front of seat, 14 inches; height of back, 14 inches.

Back edge of seat 2 inches lower than front, back at right angles to seat, $a b d$. The end standards, $a c b a$, extend above the seat to the top of the back, to d , at an angle of 135 degrees with it, and therefore parallel to each other. Front of seat is rounded off at the end to meet these standards. A standard is also placed at each of the angles below the seat.

The end standards, it will be seen, are the beginnings of the fourth and fifth sides of the octagon, which are parallel to each other. The fourth and fifth sides of a hexagon would not be parallel to each other.

Chairs or stools may be used for the teachers, officers, and visitors. Good substantial Windsor chairs are very serviceable.

The infant room should be as open to visitors as any other room of the Sunday-school. Parents and friends should be permitted to know how it is arranged and conducted. Such visits tend to excite an interest in the school on the part of those who come in, and stimulate those engaged in teaching

to constantly renewed exertions for the benefit of the school. But care should be taken that the visits do not distract the school.

III.

Classification.

THE plan of a room which has been given assumes the division of the infant scholars into classes. All that has been said of the room and its appointments are mere accessories, valuable as aids. But the internal organization, the real system, which arranges the school itself, is of vital importance. Many more schools would adopt this plan if they understood its advantages to the superintendent, the scholars, and the teachers.

This classification affords great relief to the superintendent in the work of instruction.

It gives rest to the body, mind, and vocal organs. The strain upon the nerve of the person who conducts an infant-class for an hour, singing, praying, and speaking, with every faculty of mind and body alive, is one of the severest possible. And the reason why some superintendents fail is, that they cannot keep themselves or their class up to the tension during the full hour. But by classifying the scholars, and giving the teachers in their classes a part of the time and work, the superintendent is required to speak but part of the hour. He concentrates his thoughts upon an address occupying

only from fifteen to twenty minutes, and during the rest of the hour supervises and guides the school.

Such a classification more easily secures attention and order, because each teacher has a small number to control. Disorder and inattention are the two great evils of infant schools, and it is not surprising that they should prevail when one person has the charge of forty, fifty, or more little restless children. One essential part of the teacher's work is to assist the superintendent in this very thing.

It divides the labor of *visiting* too, for an infant school should be visited with as much regularity and constancy as an older school. It is impossible for one person, especially when surrounded by domestic and social cares as those in charge of such schools usually are, to visit so large a number.

Another advantage of this classification is to the scholars. It gives them the variety which their age and restlessness require. It gives them constant occupation without weariness. It secures their personal attention and instruction, which they cannot have where so many are under the charge of but one teacher. The discussion of the order of exercises which will follow will illustrate this more clearly.

There is another important advantage to the *teachers*. A younger class of teachers can be employed, and are the most desirable for this department. Some who might otherwise leave the Sun-

hour from the others, then take the *members* of your Bible classes for teachers, young persons from fifteen to twenty years of age. If the departments meet at the same hour, then take the *graduates from the Bible classes*; or, if necessary, some who have not yet completed a full Bible course.

There are at least three good reasons why young teachers are to be preferred :

The first is, that not having fixed notions already, they are more easily molded into new plans and views.

The second is, that they come more readily into sympathy with little folks than older people do. They seem to understand them better, and accommodate themselves to their little ways and feelings.

The third is, that they find oral instruction far less tedious than older persons usually do. They will patiently repeat a verse, sentence by sentence, for the scholars to say after them, a dozen times, when most older teachers would find the second or third repetition wearisome.

No one should be accepted as a teacher who will not promise to be *constant* and *prompt*. Nothing should be considered a real excuse for absence from the school except *real* sickness—not a little headache, or social “indisposition”—and absence from town. And then a substitute should be provided, just as much as a pastor should provide one for the pulpit if he is to be absent for a Sabbath. Give this to your teachers as a rule for necessary absence. If you must be absent, *see that somebody preaches in your pulpit*.

V.

The Superintendent.

To fill this position successfully you must have a natural skill in teaching, and a real fondness for children. You must love them and delight in their company, and in watching the quickening of their minds. You must have a sympathy with the feelings of little children, and a ready perception of the causes of pleasure, pain, weariness, etc., to little bodies and little minds. It is indispensable to high success that you should know that great skill and power to control and persuade come by *prayer*, and by a quick, patient, self-denying love, which is the very habit of your life.

GENERAL PLAN.

Make your own plan. Work it out. Be no slave to this book or any other. You can wear no one else's clothing. Macaulay says, "A coat that does not fit is a bad coat, though cut to fit the Apollo Belvidere." And no company is quicker than a company of children to see that something is wrong if you appear in a coat or dress too large or too small for yourself, in which you are awkward, ridiculous, or constrained.

At the same time you may consult every thing, and find hints every-where. And do not be ashamed to take them, nor fear to imitate any thing which is really good, shaping it to your own individuality.

DUTIES.

In the school the duties are mainly three : supervision, guidance, and instruction.

In your supervision you must be entirely independent of any other person. If you have not the ability to go alone, you cannot conduct the school. If you *have* ability to go on yourself you cannot be trammled by the interference of any other person. And your associates must be those who are in the freest and most loving sympathy with you. At the same time, except when in the act of conducting the school, you will be willing to consult with any and all persons who have good suggestions to make. And you ought to be humble enough to be free from any such false independence or foolish conceit, as will set aside the opinions of others without consideration.

Every housekeeper must manage her own house, and no neighbor, high or low, must be permitted to assume or share the housekeeper's supervision of her own establishment, while, at the same time, the wise woman will see and hear and adopt a thousand hints from the whole circle of her acquaintance.

This supervision includes the overseeing all the arrangements necessary to the unity of your plan : the seats, the classes, the teachers, the library, the order of exercises. You are the housekeeper, and from attic to basement you must guide, remembering, however, as this your house is only a wing of the whole mansion, you must be in loving accord with the housekeeper of the main house.

By *guidance* is meant the direction of the order of exercises for the day. This is, of course, to be wholly in your hands, as is implied by what has been said. The order of exercises will be considered in a separate section.

In *instruction* you have two things to do: to teach the children, and to teach the teachers how to teach.

To the teachers belong oral instruction in the class for ten minutes each time. To the superintendent belongs the illustration and enforcement of the lesson after the teachers have finished their work for the hour. The way in which these work together will be seen in the chapter on the order of exercises.

THE SUPERINTENDENT'S BIBLE STORY.

Many good plans have been devised for the superintendent's talk to the children, but the inimitable stories of the Bible are the best of subjects for little children. Other stories are well enough, entertaining enough; but no descriptions are so true to world-wide human nature, nor so profoundly impressive to the heart, as the stories which God has selected from all history, and told us in his own book. Take them as a foundation, and you may group around them your incidents, anecdotes, stories of birds and flowers, and beasts and lands, clouds and sky, with power and grace.

Careful and prayerful preparation should be made for this exercise, to which is allotted fifteen or twenty minutes.

Take a Bible story and make yourself entirely familiar with it. Actualize the scene until it stands vividly before you in forms, gestures, modes of speech, costumes, manners, etc. Look up the points on which you are ignorant or deficient. You are to teach the truth in your descriptions as well as in your doctrines. Be honest in the details of your preparation. Do not let a single child grow up to find out you taught him carelessly or falsely.

Study your story till you have the moral or spiritual lessons which it teaches clearly and firmly arranged in your own mind.

When you come to repeat it to the children speak freely, naturally, use simple language, and be yourself wholly absorbed with your subject. Have your address so familiar in style and manner that you may be free to ask questions, or to answer them.

It is also a part of your work to instruct your teachers with respect to many of the innumerable details which every week require attention. For this purpose you should have a ten-minute's teachers' meeting after the close of the school. You should then speak of points which require attention while they are fresh in your mind. The best way to correct an error, or supply a deficiency in a teacher or class, is to do it at once. And contrive to make the meeting so free that every teacher will be ready to speak of difficulties, and to seek advice. Sometimes the greatest advantage is gained by turning the ten-minute meeting into several short

prayers for the wisdom and love which God only can give.

You will find it most profitable at this little meeting to take but *one point* for instruction. You have not time for more without keeping the teachers too long, or confusing the subject. The teachers will remember one single thing, clearly explained, better than a number. For example: You may speak one Sunday of *promptness*, illustrating the necessity of it by the disturbance of a portion of the school that day, arising from the tardiness of some of the teachers. You may speak another Sunday of *responsibility*, enforcing it by thoughts of the future career and character of these little ones, and of the ease with which a trifling or serious habit of mind in a child may be produced. Another Sunday you may speak of *tact*, showing how to manage children, and what little arts may be used by the teacher to govern her little kingdom.

One thing, however, remember; do not speak to a teacher personally, in the presence of others, of a specific fault. Illustrate the faults you have observed that day in some indirect or general manner. If personal appeals become necessary, always make them privately. Take the teacher aside, or detain her a little after the others leave, and then speak to her with loving frankness.

If it can be, the superintendent should sing. If you cannot sing well enough to lead, secure the services of some good singer. Call up one of your teachers to take the lead. You may train a superintendent as well as a teacher.

VI.

The Superintendent's Assistant.

THIS is not an assistant superintendent, but a helper. The assistant will be needed to distribute and collect class books, library books, papers, and hymn books, to take the collections, and make the general preparation for the opening of the school. The preparation of class books at home, and making out the quarterly reports, all come within the sphere of the assistant's duties. Some person may generally be found who will prefer this office to any other.

VII.

Order of Exercises.

A FIXED order is necessary, but it should not be so fixed that it cannot be improved or changed. Hold to the main points of your programme, but give yourself liberty to vary in the minutiae. In other words, study variety, while you adhere to a fixed system, to which your mind may constantly return. You will need all your wisdom and tact. So divide your exercises, and apportion the parts of your hour, that not even the smallest child will be wearied.

OPENING EXERCISES.

There are two ways of conducting opening exercises—in connection with the other departments,

or with your own department alone. There are advantages belonging to each. The advantages arising from a union with the rest of the school consist in the variety and dignity which it adds to the character of the Infant Department; the acquaintance it gives the other departments with the size, number, and character of yours; the knowledge which the little ones gain of what lies before them in the course of instruction, and the impressions they receive of the worship of a larger congregation, and the cultivation of devotional feeling.

If your department is by itself, the opening hymn and prayer can always be adapted to the little ones. The prayer is of much importance, if it be the true expression of the feelings of young children. Few of them ever hear a prayer anywhere which they can understand, and in which they can unite. A short prayer, full of thanksgiving to God for all the good things of home—for father and mother, for brothers and sisters, for food on the table, sleep in the bed, clothing to wear, feet and hands and minds full of health, for rain and sunshine, snow and grass, seed to plant and fruit to eat, for the Sabbath day and the stories of the Bible, the love of Jesus, with confession of the sins of children in angry thoughts, words, and blows, disobedience to parents, with petitions for Jesus' help against all temptations, etc., may produce an impression equal to all the other exercises of the school.

If the opening exercises are held with the other departments, secure the interest of your children in them as much as possible. Even there, often, if not

always, a hymn can be sung in which the little ones can join. You can suggest such as your children know to the one who selects the hymns of the whole school. Your teachers may form a very valuable addition to the singing. As the larger body of the scholars at the opening are of an older age than yours, it is proper that these exercises should be mainly adapted to them.

If your opening exercises are *not* held with the others, your programme is independent. Circumstances will often decide which way is most expedient.

CLOSING EXERCISES.

By all means have these independent of all others. You do not wish to keep the little children waiting after you have done with them. You do not wish to be obliged to dismiss them *before* you are done.

The different departments should close independently of each other.

The following order of exercises has had the test of years, and has had decided success :

ORDER OF EXERCISES.

1. SINGING. Three or four verses.
2. SENTENCE by the whole school in concert, "O come, let us worship and bow down ; let us kneel before the Lord our Maker."
3. RESPONSE by superintendent : "For he is our God, and we are the people of his pasture and the sheep of his hand."

4. PRAYER.
 5. SINGING. One or two verses.
 6. COLLECTION. It is a relief to the child to get the pennies out of his hand.
 7. ORAL SCRIPTURE LESSON from the teachers, for ten minutes.
 8. SINGING. One or two verses.
 9. SUPERINTENDENT'S BIBLE STORY. A most important exercise, to last from fifteen to twenty minutes.
 10. SINGING. Two or three verses. Always stand while singing, as the change of posture rests the children, and so helps to keep them orderly.
 11. ORAL TEACHING of one or more verses of a *hymn* by the teachers.
 12. SINGING. One or two verses.
 13. DISTRIBUTION of books and papers; record of attendance and other items, made by teachers in class books.
 14. SINGING. One to four verses.
 15. THE LORD'S PRAYER in concert by the school, or sometimes the Ten Commandments, or Twenty-third Psalm.
 16. CONCLUDING SENTENCE by all: "The Lord watch between me and thee while we are absent one from the other."
- Dismiss quietly by classes, and you will promote ideas of order in the children's minds, and enjoy a quiet room.

NOTE.—I have tried more recently a modified Order of Exercises, which has been pleasant. The use of it may make a pleasant

change for the school, or some superintendents may prefer it altogether.

ORDER OF EXERCISES.

1. SINGING. One minute, followed by collection, two minutes.
2. PRAYER.
3. GENERAL REVIEW. Ten minutes, conducted by the superintendent.
4. SINGING. One minute.
5. STUDY OF THE HYMN with the teachers, ten minutes.
6. SINGING. One minute.
7. BIBLE STORY by the Superintendent, fifteen minutes.
8. SINGING. One minute.
9. STUDY OF THE LESSON with the teachers, ten minutes.
10. SINGING. One minute.
11. DISTRIBUTION OF CARDS, papers, etc., five minutes.
12. SINGING. One minute.
13. THE LORD'S PRAYER in concert, followed by all repeating "Mizpah," "The Lord watch," etc.

The improvement is in the review at the opening. The use of the Order of Exercises which was in a country school for three months, where the children came two, three, and four miles, was highly satisfactory and successful.

VIII.

Course of Instruction.

ACCORDING to the system advocated in this book there is a *defined course* of oral instruction, which extends over just five years.

At the end of this course the children are graduated into the next higher department of the school, from which, in five years more, they are to be graduated into the highest department.

There are four things from the Scriptures which should always be taught so thoroughly that every

child should have them forever in his very heart. These are four foundations, the very corner-stones of the future edifice.

They are: THE LORD'S PRAYER, THE TEN COMMANDMENTS, THE TWENTY-THIRD PSALM, and THE BEATITUDES.

These four passages of Scripture represent four great departments of the Bible, as they do four great departments of the mature Christian character. The Lord's Prayer represents *petition*. The Ten Commandments represent *law*. The twenty-third Psalm represents a *life of happy confidence in God*. The Beatitudes represent the *moral virtues*.

By the Ten Commandments comes conviction of sin. "By the law is the knowledge of sin." By the Lord's Prayer comes confession of sin and forgiveness. It is both "God be merciful to me a sinner," and "For thy name's sake, O Lord, pardon mine iniquity." By the twenty-third Psalm the soul learns to express its joyful repose on God. It is "joy and peace in believing." In the Beatitudes is the loving exhortation to watch the outward life. They say "Watch, and be sober;" "If ye know these things, happy are ye if ye do them."

So that whatever you teach or do not teach, make sure that you fasten these four representative Scripture passages in the child's mind. If the child has their spirit wrought into his soul he is already a Christian. They are so beautifully simple, that even the infant scholar may apprehend the substance of their truth before he has learned to read, and so majestic and profound that new avenues of meaning,

of unending exploration, will forever open from them. These, then, are the four things, first in importance, to be put in our curriculum of instruction.

Next to these there are certain specific lessons which are adapted to the children, according to their years and capacity. Some of the very best are the following: "Easy Questions for Little Children," "Dr. Watts's First Catechism for Children," "The Child's Scripture Catechism," with answers in the language of the Bible—admirable and invaluable—"Verse Catechism about Christ," "Emblems of Christ."

These may be found in this book and in the "Pictorial Tract Primer" of the American Tract Society. These lessons have stood the test of many years' trial, winning a growing admiration of their beautiful adaptation to their work.

These four things of the first rank in importance—the Lord's Prayer, the Ten Commandments, the twenty-third Psalm, and the Beatitudes—and these five things of the second rank in importance, constitute the five years' course of instruction, to be taught, first by the teachers in the classes, and afterward to be recited as chorus reviews to the superintendent.

The following table will show about the proportion of time which has been given to each of these lessons, in successful actual practice. Of course, as children vary in capacity you must vary the amount taught somewhat in each quarter and year. Probably only the best classes can learn the whole, and

it may not always be wise to require it all of every class. If any of the lessons are omitted, let them be the "Verse Catechism" and the "Emblems." Many classes have graduated in the Rome school, where this system has been thoroughly tested, which did not learn these two exercises; but no class which has not learned all the rest.

Plan of the course of instruction:

FIRST YEAR.—Lord's Prayer, Ten Commandments, and "Easy Questions."

SECOND YEAR.—Dr. Watts's First Catechism, and if finished in time, commence Child's Scripture Catechism.

THIRD YEAR.—Child's Scripture Catechism.

FOURTH YEAR.—Finish Scripture Catechism, and by way of relief and variety learn "Verse Catechism about Christ."

FIFTH YEAR.—"Emblems of Christ," "twenty-third Psalm," and "Beatitudes," which, with thorough reviews of the whole course, will fully occupy the time.

Some changes in the order might be an improvement, as, for instance, the twenty-third Psalm might be put at the beginning of the second year, and the Beatitudes at the beginning of the third.

These lessons are to be taught by the teachers in their classes during the first ten-minute exercise put down in the "Order of Exercises." As has been said before, the children learn them by repeating them, sentence by sentence, after the teacher. And no more should be attempted at a lesson than the class can learn *perfectly*. You must advance

slowly ; by innumerable repetitions—a slow but sure process.

REVIEWS.

The *first thing* to be done in the ten-minute exercise, each Sunday, is to *recall*, or review, the lesson taught the previous Sabbath. Do this *first*, or you will be in danger of omitting it. And it is *essential* to a thorough preparation for the monthly and quarterly reviews heard by the superintendent. The remainder of the ten minutes are for the advance lesson. To do all this well every minute must be used. You must begin with the first second after the bell strikes, and not stop till the last before it strikes again.

The monthly review is before the whole school, to the superintendent, while the weekly is only with the class to the teacher. This monthly review keeps the superintendent informed of the progress of the classes, and also of the abilities of the teachers to instruct. To the teacher it is an incentive to fidelity. And it also furnishes a frequent opportunity for drill in chorus recitations.

The quarterly review is like the monthly in kind, reviewing what has been learned the previous three months, and is important for the same reasons. And also as enforcing the idea of progress in the course.

The time for the monthly and quarterly reviews is to be taken, in the Order of Exercises, from the superintendent's time for Bible story.

The annual review is held on the last Sunday of

the year, and occupies the *whole* time usually given to the Bible story, and possibly it may be necessary to use also the ten minutes usually given to the hymns. This is a very interesting exercise, beginning with the Ten Commandments, and following with "Who was the first man?" etc., and going on with *many* of the questions of the four Catechisms—there will not be time for all—then the Beatitudes, and the twenty-third Psalm, closing with the Lord's Prayer. The whole school reciting at first, and the younger ones dropping off gradually as the lessons go on, until the oldest, the graduating class, recite at the end alone. All join in again with the Lord's Prayer.

If all these reviews are thoroughly kept up, you will find your school in admirable order for an annual examination with very little extra preparation. The review may be repeated at the anniversary of the school, and form a most useful and interesting exercise, showing to the parents and friends of the children what they have learned. The principle of *calling back* the instructions that have been imparted, which so many Sunday-school leaders happily and justly insist upon nowadays, is here successfully enforced and secured. These reviews, made first at short weekly intervals, and then gradually at longer periods, and all often repeated, fix the lessons in the scholar's mind for a life-time. The blackboard may sometimes be used with decided advantage in these reviews.

You see in this work of instruction the value of the *teachers'* aid, and the great relief they afford

the superintendent. The hymns are taught in the same manner, during the second ten minute's exercise.

Something now needs to be said of the programme for the superintendent's Bible story. This is a unique feature of this system, and it is earnestly commended to your careful consideration.

Begin with the account of the world's creation in the first chapter of Genesis, and end with the description of heaven in the last chapter of Revelation. Take every prominent pictorial narrative of the Bible. The best hand-books to aid you in arranging a course of stories, as well as to teach you how to tell them, are those delightful, inimitable books for children called "Peep of Day," "Line upon Line," "Precept upon Precept," "Here a Little and there a Little," "More about Jesus," "Streaks of Light," and "Words left Out."

First read your story from the Bible, in your preparation, then read it from these books; study it until you make yourself entirely familiar with all its details; pray earnestly for help so to communicate it as to interest and instruct each child. Learn its spiritual and doctrinal meaning, and then, being well prepared, impart it to your school in a natural, earnest, *simple* way, such as little children can understand and always love.

IX.

Music.

AN instrument is a great help to the music when well played—promptly, and with expression adapted to the hymns. As the children have committed the hymns to memory, it will not be necessary to read them before singing. Mention the page, and give the first line for the benefit of the teachers, and then *sing* “with the spirit and the understanding.” Throw life and earnestness into the music, but do not permit very loud singing; avoid the harshness which is sometimes heard when children sing. Let the singing be truly *music to the ear*.

X.

Plan for Distributing Library Books.

ON the first Sunday after the school is organized give each teacher six books, one for each of the six scholars in the class. Let them be kept in the class six weeks, which will give every scholar a chance to read every book. On the seventh Sunday let the librarian, who is the superintendent’s assistant already mentioned, take the six books in class No. 1 and give them to class No. 2, and of No. 2 to No. 3, and so on round the school. On the thirteenth Sunday, which will be the first of the next quarter, let the librarian take all the books to

the library, and give none out. This affords a frequent opportunity for revision of the books, and for supplying losses. Then start again in the same way, giving different sets to each class from those they had before. The teacher charges the books to the scholars on the class books each Sunday. Every time a change of sets of books is made from class to class, the teachers remain a few moments after school, and give their numbers to the librarian, who charges them to each teacher on his account book.

BOOKS FOR THE TEACHERS.

Unhappily there are few good text-books or other books written especially for the infant school. Almost all the text-books which have been written consist of written questions and answers. Where the superintendent cannot invent a better way these books may still be useful. The excellence of these few good ones consists in the arrangement of their topics, and the incidental suggestions which they furnish.

The first infant school book published in this country is still one of the very best of this kind. It was written by Mrs. Joanna Bethune, the mother of the late Rev. George W. Bethune. Its title is, "The Ten Commandments, Lord's Prayer, and Other Scriptures Analyzed and Explained," "originally prepared for Day and Sunday Infant School No. I, in New York, sold at the Sunday-School Depository and by Robert Carter." The single story of the man who broke all the command-

ments is well worth the trouble of hunting for a copy of this book, which is now, we suppose, out of print.

“The Child’s Bible Question Book,” published by the Massachusetts Sabbath School Society, has a good selection of subjects, very well simplified, with questions and answers, with reviews and verses interwoven with the questions.

“Lessons for the Little Ones,” by Mrs. Mary J. Hildebrem, of the First Presbyterian Church of Philadelphia, and published by the Presbyterian Publication Committee at Philadelphia, has twenty-five topics, the answers on each one of which are to be taught each Sunday for four Sundays.

“Easy Lessons on Scripture History, Designed for Sabbath-School Infant Classes, by E. C. Forbes,” and published by the Board of Publication of the Reformed Protestant Church, New York, is a series of questions and answers on the alphabetical rhymes,

“A is for Adam,
Who was the first man,” etc.,

and a Scripture biography, and a few doctrines and duties. The number of topics is larger and more happily varied than in the books already mentioned.

For theological and doctrinal subjects, in simple thought and language, beautifully illustrated by anecdote and story, Miss Gill’s “Hours with the Youngest,” published by Randolph, New York, is greatly superior to all others. The books are full of good suggestions.

“Food for Lambs,” by Mrs. L. A. Holdich, pub-

lished by the Sunday-School Union of the Methodist Episcopal Church, 805 Broadway, New York, is a good book of simple exercises and lessons for "Infant Teachers and Parents."

The three following are published by the same Society : "The Easy Lesson-Book for Infant Scholars," by Rev. Z. A. Mudge, which consists of twenty-four lessons, and four reviews on Scripture topics.

"The Infant Teacher's Manual," by Rev. Daniel Wise, is a set of similar lessons on subjects biographical and doctrinal, but undenominational, and taken from the Bible.

"The Infant-School Lesson Book," by Mrs. Mary E. James, will furnish suggestions to the teacher in respect to an outline of subjects for the Bible story, and give hints instory-telling.

Rev. J. H. Vincent's "Picture Lesson Papers," in five different sets, are full of beauty and instruction—the last series the best of all, of course, if he designs and devises. Some of them are a part of his excellent system of Sunday-school textbooks. Published by the Methodist Sunday-School Union ; as are also,

"Four new Object-Lesson Cards," prepared by Miss Julia Colman. Miss Colman has anticipated our own thought, and we thank her for it. There are pictures about eight inches square, well designed, and printed in colors, with questions and stories and directions to teachers *printed on the back of the card*. The four cards now ready are, Noah and the Dove, The Man who wished to see

Jesus, Fleeing from Herod, The Ten Commandments, which begin a series. The card is to be taken in the hand of the scholar, and while his eye is on the picture, the teacher asks the questions and tells the story. The use of such a card will make a most pleasant variation and help to the Bible story.

The American Sunday-School Union publishes a "Little Child's Scriptural Lessons in Rhyme," and an "Infant Catechism in Rhyme," both of which are of value in varying the exercises with the little children.

Two sets of books, which have been recently published by the American Sunday-School Union, may be of real service to the superintendent in selecting or preparing her Bible story. The first is, "Stories of the Good Shepherd," in six volumes, with the titles "Angel and the Babe," "Woman and the Traveler," "Sea of Galilee," "Supper on the Grass," "King and the Robber," and "Poor Blind Beggar." The second set is, "Stories for the Least and the Lowest," in five volumes, containing three hundred and fifty stories, written for a deaf and dumb child, and running through the whole Bible. The stories are short, and the language is simple.

Large picture cards may be obtained of the American Sunday-School Union, or through other publishers.

The Society for Promoting Christian Knowledge, London, have a series on Bible scenes and on natural history.

The London Religious Tract Society has a set of picture lessons on moral truths, in ten colored placards.

The American Sunday-School Union has ten large lithographs, colored, on the Old Testament.

The best set of picture placards, however, that has appeared in this country, the most faithful to the costume and habits of the East, and therefore least likely to lead the conceptions of the children astray, are "Ten large Outline Pictures, twenty-eight by forty inches in size, of Bible Object Lessons," published by A. D. F. Randolph, New York.

The best way of all is, to make up your own set of picture cards, by picking up engravings and photographs as you find them. If you color them by hand, take pains to color them true to the sense and costume which they represent.

THE

COURSE OF INSTRUCTION.

THE FOUR FOUNDATIONS.

PRAYER.

THE LORD'S PRAYER.

OUR Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen.

THE LAW.

THE TEN COMMANDMENTS.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and

showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work : but the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's. Exod. xx, 3-17.

THE SUM OF THE TEN COMMANDMENTS.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets. Matt. xxii, 37-40.

THE MORAL VIRTUES.

THE BEATITUDES.

Blessed are the poor in spirit : for theirs is the kingdom of heaven.

Blessed are they that mourn : for they shall be comforted.

Blessed are the meek : for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness : for they shall be filled.

Blessed are the merciful : for they shall obtain mercy.

Blessed are the pure in heart : for they shall see God.

Blessed are the peacemakers : for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you. Matt. v, 3-12.

SPIRITUAL REPOSE ON GOD.

THE TWENTY-THIRD PSALM.

The Lord is my shepherd ; I shall not want.

He maketh me to lie down in green pastures : he leadeth me beside the still waters.

He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil ; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.



THE TEACHER'S COURSE OF LESSONS.



EASY QUESTIONS FOR LITTLE CHILDREN.

Q. Who was the first man ?

A. Adam.

Q. Who was the first woman ?

A. Eve.

Q. Who was the first murderer ?

A. Cain.

Q. Who was the first martyr ?

A. Abel.

Q. Who was the oldest man ?

A. Methuselah.

Q. Who built the ark?

A. Noah.

Q. Who was the most faithful man?

A. Abraham.

Q. Who was the meekest man?

A. Moses.

Q. Who was the most patient man?

A. Job.

Q. Who wrestled with the angel of God?

A. Jacob.

Q. Who led Israel into Canaan?

A. Joshua.

Q. Who was the strongest man?

A. Samson.

Q. Who killed Goliath?

A. David.

Q. Who was the wisest man?

A. Solomon.

Q. Who was cast into the lion's den?

A. Daniel.

Q. Who died to redeem mankind?

A. Jesus Christ.

Q. Who is Jesus Christ?

A. The Son of God.

Q. Who was the mother of Christ?

A. Mary.

Q. Who was the beloved disciple?

A. John.

Q. Who betrayed his Lord and Saviour?

A. Judas.

Q. Who denied his Master, Christ?

A. Peter.

Q. Who were struck dead for lying?

A. Ananias and Sapphira.

Q. Who was the first Christian martyr ?

A. Stephen.

Q. Who was the chief apostle of the Gentiles ?

A. Paul.

DR. WATTS'S FIRST CATECHISM FOR CHILDREN.

Q. Can you tell me, child, who made you ?

A. The great God who made heaven and earth.

Q. What doth God do for you ?

A. He keeps me from harm by night and by day, and is always doing me good.

Q. And what must you do for this great God who is so good to you ?

A. I must first learn to know him, and then do every thing to please him.

Q. Where doth God teach us to know and to love him ?

A. In his holy word, which is contained in the Bible.

Q. Have you learned to know who God is ?

A. God is a Spirit ; and though we cannot see him, yet he sees and knows all things, and he can do all things.

Q. What must you do to please God ?

A. I must do my duty both toward God and toward man ?

Q. What is your duty to God ?

A. My duty to God is to fear and honor him, and to love and serve him, to pray to him, and to praise him.

Q. What is your duty to man ?

A. My duty to man is, to obey my parents, to speak the truth always, and to be honest and kind to all.

Q. What good do you hope for, by seeking to please God?

A. Then I shall be a child of God, and have God for my father and friend forever.

Q. And what if you do not fear God, nor love him, nor seek to please him?

A. Then I shall be a wicked child, and the great God will be very angry with me.

Q. Why are you afraid of God's anger?

A. Because he can kill my body, and he can make my soul miserable after my body is dead.

Q. But have you never done any thing to make God angry with you already?

A. Yes; I fear I have too often sinned against God, and deserve his anger.

Q. What do you mean by sinning against God?

A. To sin against God is, to do any thing that God forbids me, or not to do what God commands me.

Q. And what must you do to be saved from the anger of God, which your sins have deserved?

A. I must be sorry for my sins; I must pray God for Christ's sake to forgive me, and help me to serve him.

Q. Will God forgive you if you pray for it?

A. He will forgive me if I trust in his mercy, for the sake of what Jesus Christ has done, and what he has suffered.

Q. Do you know who Jesus Christ is?

A. He is God's own Son, who came down from heaven to save us from our sins, and from God's anger.

Q. What has Christ done toward the saving of men?

A. He obeyed the law of God himself, and has taught us to obey it also.

Q. And what has Christ suffered in order to save men?

A. He died for sinners, who had broken the law of God, and had deserved to die themselves.

Q. Where is Jesus Christ now?

A. He is alive again, and gone to heaven to provide a place there for all that serve God and love his son Jesus.

Q. Can you of yourself love and serve God and Christ?

A. No; I cannot do it of myself, but God will help me by his own Spirit, if I ask him for it.

Q. Will Jesus Christ ever come again?

A. Christ will come again, and call me and all the world to account for what we have done.

Q. For what purpose is this account to be given?

A. That the children of God, as well as the wicked, may all receive according to their works.

Q. What must become of you if you are wicked?

A. If I am wicked I shall be sent down to everlasting fire in hell, among wicked and miserable creatures.

Q. And whither shall you go if you are a child of God?

A. If I am a child of God I shall be taken up to heaven, and dwell there with God and Christ forever. Amen.

THE CHILD'S SCRIPTURE CATECHISM,

WITH ANSWERS IN THE LANGUAGE OF THE BIBLE.

1. Who made you?

The Lord God formed man of the dust of the ground. Gen. ii, 7.

2. How are you made?

I am fearfully and wonderfully made. Psalm cxxxix, 14.

3. For what are you made ?

Glorify God in your body, and in your spirit, which are God's. 1 Cor. vi, 20.

4. What is God ?

God is a Spirit. John iv, 24.

5. What is the character of God ?

God is love. 1 John iv, 8.

6. Is he also just and holy ?

A God of truth and without iniquity : just and right is he. Deut. xxxii, 4.

7. Whom does God love ?

I love them that love me. Prov. viii, 17.

8. Does God love wicked people ?

God is angry with the wicked every day. Psalm vii, 11.

9. Should a little child like you remember God ?

Remember now thy Creator in the days of thy youth. Eccles. xii, 1.

10. Can God see you ?

Thou God seest me. Gen. xvi, 13.

11. Is God in every place, seeing every thing ?

The eyes of the Lord are in every place, beholding the evil and the good. Prov. xv, 3.

12. Does God hear all you say ?

There is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Psalm cxxxix, 4.

13. Does God know all your thoughts ?

I know the things that come into your mind, every one of them. Ezek. xi, 5.

14. Is the Bible the word of God ?

All Scripture is given by inspiration of God. 2 Tim. iii, 16.

15. What are the Scriptures able to do for you ?

The holy Scriptures, which are able to make thee wise unto salvation. 2 Tim. iii, 15.

16. Are you commanded to read the Bible ?

Search the Scriptures. John v, 39.

17. What should the Bible be to you ?

A lamp unto my feet, and a light unto my path. Psalm cxix, 105.

18. If you love the word of God, will it preserve you from sin ?

Thy word have I hid in my heart, that I might not sin against thee. Psalm cxix, 11.

19. What promise does God, in the Bible, make to little children ?

Those that seek me early shall find me. Prov. viii, 17.

20. What does God promise, in the Bible, to the Christian in trouble ?

I will be with him in trouble. Psalm xci, 15.

21. What does he promise in sickness ?

The Lord will strengthen him upon the bed of languishing : thou wilt make all his bed in his sickness. Psalm xli, 3.

22. What does he promise the Christian when dying ?

Though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me. Ps. xxiii, 4.

23. What does he promise in poverty ?

The Lord is my shepherd ; I shall not want. Psalm xxiii, 1.

24. What promise does he make to the orphan ?

A father of the fatherless, and a judge of the widows, is God in his holy habitation. Ps. lxviii, 5.

25. What does he promise to the aged ?

Even to your old age I am he ; and even to hoar hairs will I carry you : I have made, and I will bear ; even I will carry, and will deliver you. Isa. xlv, 4.

26. Do all things benefit God's children ?

All things work together for good to them that love God. Rom. viii, 28.

27. Where do all our blessings come from ?

Every good gift and every perfect gift is from above, and cometh down from the Father of lights. James i, 17.

28. Are you a sinner ?

All have sinned, and come short of the glory of God. Rom. iii, 23.

29. How did sin enter into the world ?

By one man sin entered into the world. Rom. v, 12.

30. Will sinners go to hell ?

The wicked shall be turned into hell. Psal. ix, 17.

31. How can your soul be saved ?

Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi, 31.

32. For what did the Lord Jesus come into the world ?

Christ Jesus came into the world to save sinners. 1 Tim. i, 15.

33. Is Christ God ?

Christ is over all, God blessed forever. Rom. ix, 5.

34. Is Christ from eternity ?

The same was in the beginning with God. John i, 2.

35. Did Christ make all things ?

All things were made by him ; and without him was not any thing made that was made. John i, 3.

36. Is Christ unchangeable ?

Jesus Christ the same yesterday, and to-day, and forever. Heb. xiii, 8.

37. Does Christ know all things ?

Lord, thou knowest all things. John xxi, 17.

38. Can Christ do all things ?

All power is given unto me in heaven and in earth. Matt. xxviii, 18.

39. Should Christ be worshiped as God ?

All men should honor the Son, even as they honor the Father. John v, 23.

40. Did the disciples worship Christ ?

And when they saw him, they worshiped him. Matt. xxviii, 17.

41. Did Christ forgive sins ?

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thy house. Matt. ix, 6.

42. Can any one forgive sins but God ?

Who can forgive sins but God only ? Mark ii, 7.

43. What does God the Father say of Christ ?

Thy throne, O God, is for ever and ever. Heb. i, 8.

44. Did Christ the Son of God become man ?

God was manifest in the flesh. 1 Tim. iii, 16.

45. Did he confirm his doctrines by miracles ?

Believe me for the very works' sake. John xiv, 11.

46. Were his miracles numerous ?

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. John xx, 30.

47. How did he employ himself on earth ?

He went about doing good. Acts x, 38.

48. Is Christ the only Saviour?

There is none other name under heaven given among men, whereby we must be saved. Acts iv, 12.

49. Is Christ the only Mediator?

One Mediator between God and men, the man Christ Jesus. 1 Tim. ii, 5.

50. Is Christ our Advocate?

We have an Advocate with the Father, Jesus Christ the righteous. 1 John ii, 1.

51. Does Christ make intercession for us?

Who also maketh intercession for us. Romans viii, 34.

52. Does Christ love little children, and desire them to come to him?

Jesus said, Suffer little children, and forbid them not, to come unto me. Matt. xix, 14.

53. Have you a wicked heart?

The heart is deceitful above all things, and desperately wicked. Jer. xvii, 9.

54. Do very young children sin?

They go astray as soon as they be born, speaking lies. Psalm lviii, 3.

55. What is the sentence of God's law against sinners?

The soul that sinneth, it shall die. Ezek. xviii, 20.

56. How then can you get to heaven?

Except a man be born again, he cannot see the kingdom of God. John iii, 3.

57. What is it to be born again?

Be renewed in the spirit of your mind. Eph. iv, 23.

58. How can we know that a person is born again?

Whatsoever is born of God, overcometh the world. 1 John v, 4.

59. What has the Holy Spirit to do with our being born again?

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John iii, 5.

60. Are we renewed by the Holy Ghost?

He saved us by the washing of regeneration, and renewing of the Holy Ghost. Titus iii, 5.

61. Is the Holy Ghost in Scripture called God?

Why hath Satan filled thy heart to lie to the *Holy Ghost*? Thou hast not lied unto men, but unto *God*. Acts v, 3, 4.

62. What are the fruits of the Spirit?

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. v, 22, 23.

63. Can a person be a Christian without showing that he is one by his conduct?

By their fruits ye shall know them. Matt. vii, 20.

64. Must you pray?

Men ought always to pray. Luke xviii, 1.

65. Must you pray for all you want?

In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. iv, 6.

66. In whose name must we pray?

Whatsoever ye shall ask in my name, that will I do. John xiv, 13.

67. Does Christ say he will grant your requests?

Ask, and it shall be given you. Matt. vii, 7.

68. Will your prayers be answered if you continue in sin?

If I regard iniquity in my heart, the Lord will not hear me. Psalm lxvi, 18.

69. Should we pray for others as well as ourselves ?

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. 1 Tim. ii, 1.

70. Does God forbid profane language ?

Thou shalt not take the name of the Lord thy God in vain. Exod. xx, 7.

71. How will God treat those who use profane language ?

The Lord will not hold him guiltless that taketh his name in vain. Exod. xx, 7.

72. Is it wrong to swear at all ?

Swear not, neither by heaven, neither by the earth, neither by any other oath. James v, 12.

73. How must you keep the sabbath ?

Remember the sabbath-day to keep it holy. Exod. xx, 8.

74. For whom was the sabbath made ?

The sabbath was made for man. Mark ii, 27.

75. When was the sabbath instituted ?

He rested on the seventh day from all his work which he had made ; and God blessed the seventh day, and sanctified it. Gen. ii, 2, 3.

76. What did God promise the Israelites if they kept the sabbath holy ?

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day ; and call the sabbath a delight, the holy of the Lord, honorable ; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words : then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth. Isaiah lviii, 13, 14.

77. Should children obey their parents ?

Children, obey your parents in all things, for this is well-pleasing unto the Lord. Col. iii, 20.

78. What does the Bible say about children who are disrespectful to their parents ?

Cursed be he that setteth light by his father or his mother. Deut. xxvii, 16.

79. Should you treat the aged with respect ?

Thou shalt rise up before the hoary head, and honor the face of the old man. Lev. xix, 32.

80. Ought parents to let their children do wrong, or should they train them in the right way ?

Train up a child in the way he should go ; and when he is old he will not depart from it. Prov. xxii, 6.

81. Does God command parents to punish their children when they do wrong ?

Chasten thy son while there is hope, and let not thy soul spare for his crying. Prov. xix, 18.

82. What did God say to Eli for not restraining his children when doing wrong ?

I have told him that I will judge his house forever, for the iniquity which he knoweth : because his sons made themselves vile, and he restrained them not. 1 Sam. iii, 13.

83. Are you forbidden to commit murder ?

Thou shalt not kill. Exod. xx, 13.

84. What does the Bible say of the person who hates his brother ?

Whosoever hateth his brother is a murderer. 1 John iii, 15.

85. May you retain angry feelings ?

Let not the sun go down upon your wrath. Eph. iv, 26.

86. Should we return evil for evil?

Say not, I will do so to him as he hath done to me. Prov. xxiv, 29.

87. Does the Bible forbid indecent language?

Let no corrupt communication proceed out of your mouth. Eph. iv, 29.

88. What does our Saviour say about the pure in heart?

Blessed are the pure in heart; for they shall see God. Matt. v, 8.

89. Is it right to take any thing that does not belong to you?

Thou shalt not steal. Exod. xx, 15.

90. Are false weights and measures forbidden?

A false balance is abomination to the Lord. Prov. xi, 1.

91. Is all cheating forbidden?

That no man go beyond and defraud his brother in any matter. 1 Thess. iv, 6.

92. Is it a sin to refuse to pay a just debt?

The wicked borroweth, and payeth not again. Psalm xxxvii, 21.

93. Is all falsehood forbidden?

Speak every man truth with his neighbor. Eph. iv, 25.

94. How does God regard liars?

Lying lips are abomination to the Lord. Prov. xii, 22.

95. What will become of all liars?

All liars shall have their part in the lake which burneth with fire and brimstone. Rev. xxi, 8.

96. Is it a sin to raise a false report?

Thou shalt not raise a false report. Exod. xxiii, 1.

97. Is it sinful to spread a false report?

Thou shalt not go up and down as a talebearer among thy people. Lev. xix, 16.

98. Are you forbidden to covet?

Thou shalt not covet. Rom. xiii, 9.

99. Is covetousness an offense against God?

Covetousness, which is idolatry. Col. iii, 5.

100. What does the Bible say of the love of money?

The love of money is the root of all evil. 1 Tim. vi, 10.

101. Can a covetous person be satisfied?

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. Eccles. v, 10.

102. Should we be contented with our condition?

I have learned in whatsoever state I am, therewith to be content. Phil. iv, 11.

103. Is it sinful to set our hearts upon worldly things?

Love not the world, neither the things that are in the world. 1 John ii, 15.

104. May we sin in small things as well as in great?

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James ii, 10.

105. Which had you rather have, a good character, or a great deal of money?

A good name is rather to be chosen than great riches. Prov. xxii, 1.

106. Is the possession of riches attended with danger?

I say unto you, That a rich man shall hardly enter into the kingdom of heaven. Matt. xix, 23.

107. Is any thing more valuable than the soul?

What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Mark viii, 36, 37.

108. Are you commanded to be charitable and generous?

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. xiii, 16.

109. To whom must we do good?

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi, 10.

110. Can poor persons be as charitable and liberal as the rich?

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. viii, 12.

111. How must you act when people continue to treat you badly?

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. Matt. v, 44.

112. What is the consequence of intemperance in this world?

The drunkard and the glutton shall come to poverty. Prov. xxiii, 21.

113. What will become of drunkards in the world to come?

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. vi, 10.

114. If such are the consequences of drunkenness in this world and in the next, should you expose yourself to temptation?

Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder. Prov. xxxv, 31, 32.

115. Should you not be willing to give up the use of intoxicating liquors, if your example may be the means of making others intemperate?

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Rom. xiv, 21.

116. Is it safe to go to the place of temptation?

Avoid it, pass not by it, turn from it, and pass away. Prov. iv, 15.

117. How can you resist the temptations of the devil?

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Eph. vi, 11.

118. What does Christ say about peace-makers?

Blessed are the peace-makers; for they shall be called the children of God. Matt. v, 9.

119. Should you be selfish? was Christ selfish?

Even Christ pleased not himself. Rom. xv, 3.

120. Is it right to be idle?

An idle soul shall suffer hunger. Prov. xix, 15.

121. Ought you to control your temper?

He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city. Prov. xvi, 32.

122. Should you be kind and polite?

Be courteous. 1 Peter iii, 8.

123. Is it proper to answer a person harshly?

A soft answer turneth away wrath. Prov. xv, 1.

124. Is it right to flatter?

A man that flattereth his neighbor spreadeth a net for his feet. Prov. xxix, 5.

125. Is the way of transgressors easy?

The way of transgressors is hard. Prov. xiii, 15.

126. How is the way of the righteous?

Her ways are ways of pleasantness, and all her paths are peace. Prov. iii, 17.

127. Are wicked persons happy?

There is no peace, saith the Lord, unto the wicked. Isaiah xlviii, 22.

128. Must you die?

It is appointed unto men once to die, but after this the judgment. Heb. ix, 27.

129. How did death come into the world?

By one man sin entered into the world, and death by sin. Rom. v, 12.

130. What does the Bible say of Christians when they die?

Blessed are the dead which die in the Lord. Rev. xiv, 13.

131. Can Christians triumph over death?

Death is swallowed up in victory. 1 Cor. xv, 54.

132. Who gives them the victory?

Thanks be to God, which giveth us the victory, through our Lord Jesus Christ. 1 Cor. xv, 57.

133. Will they come to life again?

The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth. John v, 28, 29.

134. Will the *body* be raised?

This mortal must put on immortality. 1 Cor. xv, 53.

135. Shall you stand before the judgment-seat of God to be judged?

I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. Rev. xx, 12.

136. What will Jesus say to those who love him, at the day of judgment?

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. xxv, 34.

137. What will Jesus say to the wicked at the day of judgment?

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. xxv, 41.

138. Has Christ prepared a place for those who love him?

I go to prepare a place for you. John xiv, 2.

139. Will all who go there be completely happy?

In thy presence is fullness of joy: at thy right hand are pleasures for evermore. Psalm xvi, 11.

140. Do the inhabitants of heaven have any suffering?

God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. Rev. xxi, 4.

141. Is it an easy thing to get to heaven?

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. Luke xiii, 24.

142. Do all men love and seek the joys of heaven?

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit. 1 Cor. ii, 9, 10.

143. What is your whole duty to God and man?

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;

and thou shalt love thy neighbor as thyself. Matt. xxii, 37, 39.

144. How can we show our love to God?

If ye love me, keep my commandments. John xiv, 15.

145. How can you always know how you should act to others?

As you would that men should do to you, do ye also to them likewise. Luke vi, 31.

146. What does God ask you to do now, in the days of your youth?

Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth? Jer. iii, 4.

147. If you take God as your guide, what will he require of you?

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Micah vi, 8.

148. What is the sum of true religion?

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. xii, 13, 14.

VERSE CATECHISM ABOUT CHRIST.

Q. Do you know who Jesus Christ is?

A. He is the almighty Son of God,
Although he took our flesh and blood.

Q. What did Christ suffer to save men?

A. Nailed to a cross, with anguish sore
The punishment of sin he bore.

Q. Was it not great love in Christ to die for such as you?

A. Indeed this was amazing love;
It ought the hardest heart to move.

Q. How can the death of Christ be made of use to us?

A. By faith we must to Jesus cleave,
And life and death from him receive.

Q. Can you of yourself bring your heart to love Christ and hate sin?

A. Alas, so hard my heart has been,
It loves not Christ, nor grieves for sin.

Q. How, then, can your heart be made to love Christ and forsake sin?

A. God, by his Spirit, can impart
A loving, meek, and holy heart.

Q. To whom does the Bible say this blessing will be given?

A. Through Jesus Christ, this gift of heaven,
To all who truly ask, is given.

Q. Where is Christ now?

A. In heaven he fills a glorious seat,
And angels bow beneath his feet.

Q. Will Christ ever come again?

A. One day the Lord will surely come;
The dead will live, and hear their doom.

EMBLEMS OF CHRIST.

1. I am the Bread of Life. John vi, 35.

Is he compared to Wine or Bread?
Dear Lord, our souls would thus be fed;
That flesh, that dying blood of thine,
Is bread of life, is heavenly wine,

2. There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. Isa. xi, 1.

Is he a Tree? The world receives
Salvation from his healing leaves;
That righteous Branch, that fruitful Bough,
Is David's Root and Offspring too.

3. I am the Rose of Sharon, and the Lily of the Valleys. Solomon's Song ii, 1.

Is he a Rose? Not Sharon yields
A flower so fragrant in her fields;
Or, if the Lily he assume,
The valleys bless the rich perfume.

4. I am the Vine, ye are the branches. John xv, 5.

Is he a Vine? His heavenly root
Supplies the boughs with life and fruit:
O let a lasting union join
My soul, the branch, to Christ, the Vine.

5. Christ is the head of the Church . . . for we are members of his body. Eph. v, 23, 30.

Is he the Head? Each member lives,
And owns the vital powers he gives:
The saints below, and saints above,
Joined by his Spirit and his love.

6. In that day there shall be a Fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. Zech. xiii, 1.

Is he a Fountain? There I bathe,
And heal the plague of sin and death;
These waters all my soul renew,
And cleanse my spotted garments too.

7. Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire. Malachi iii, 2.

Is he a Fire? He'll purge my dross,
But the true gold sustains no loss:
Like a refiner shall he sit
And tread the refuse with his feet.

8. They drank of that spiritual Rock that followed them; and that Rock was Christ. 1 Cor. x, 4.

Is he a Rock? How firm he proves!
The Rock of Ages never moves;
Yet the sweet streams that from him flow,
Attend us all the desert through.

9. I am the Way, and the Truth, and the Life. No man cometh unto the Father but by me. John xiv, 6.

Is he the Way? He leads to God,
The path is drawn in lines of blood;
There would I walk with hope and zeal,
Till I arrive at Zion's hill.

10. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John x, 1, 9.

Is he a Door? I'll enter in:
Behold the pastures large and green,
A paradise divinely fair!
None but the sheep have access there.

11. The stone which the builders refused is become the headstone of the corner. Psalm cxviii, 22.

Is he designed a Corner-Stone,
For men to build their faith upon?

I'll make him my foundation too,
Nor fear the plots of hell below.

12. And I saw no temple therein ; for the Lord
God Almighty and the Lamb are the temple of it.
Rev. xxi, 22.

Is he a Temple? I adore
Th' indwelling majesty and power ;
And still to this most holy place,
Where'er I pray I turn my face.

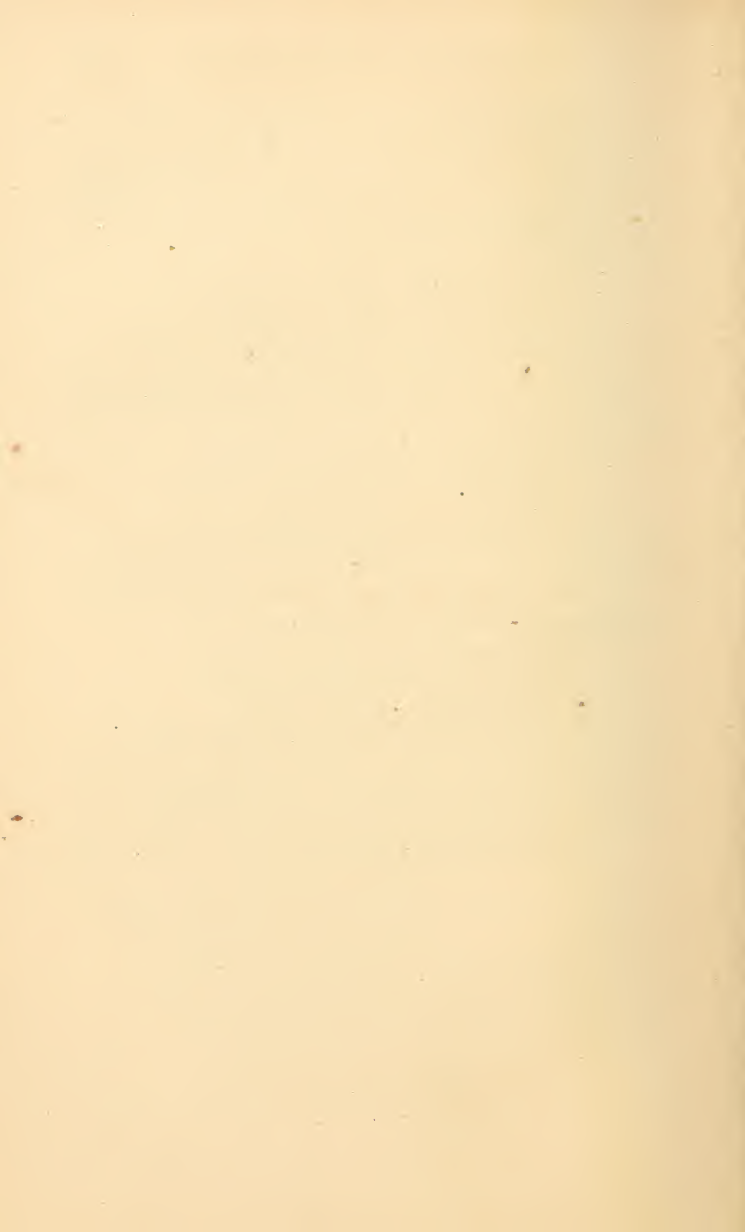
13. I Jesus am the bright and Morning-Star.
Rev. xxii, 16.

Is he a Star? He breaks the night,
Piercing the shades with dawning light :
I know his glories from afar,
I know the bright, the Morning-Star.

14. Unto you that fear my name shall the Sun
of righteousness arise. Malachi iv, 2.

Is he a Sun? His beams are grace,
His course is joy and righteousness ;
Nations rejoice when He appears,
To chase their clouds and dry their tears.

Nor earth, nor seas, nor sun, nor stars,
Nor heaven, his full resemblance bears ;
His beauties we can never trace,
Till we behold him face to face.



H Y M N S.

PRAISE TO JESUS.

Hymn 1.

7s & 6s.

COME, let us sing of Jesus,
While hearts and accents blend;
Come, let us sing of Jesus,
The sinner's only friend;
His holy soul rejoices,
Amid the choirs above,
To hear our youthful voices
Exulting in his love.

2 We love to sing of Jesus,
Who wept our path along;
We love to sing of Jesus,
The tempted and the strong:
None who besought his healing,
He passed unheeded by;
And still retains his feeling
For us above the sky.

3 We love to sing of Jesus,
Who died our souls to save;
We love to sing of Jesus,
Triumphant o'er the grave;
And in our hour of danger,
We'll trust his love alone,
Who once slept in a manger,
And now sits on the throne.

4 Then let us sing of Jesus,
While yet on earth we stay,
And hope to sing of Jesus
Throughout eternal day:
For those who here confess him,
He will in heaven confess;
And faithful hearts that bless him,
He will forever bless.

VERSE FOR CHRISTMAS.

WE love to sing of Jesus,
 The Virgin's wondrous child;
 We love to sing of Jesus,
 The meek and undefiled.
 Sweet is the angel's story,
 And happy shines the morn,
 That tells, The Lord of glory
 A Son of man was born.

[First written for a Christmas hymn, by Rev. Dr. Bethune, with the above verse for the second verse.]

Oriola, page 37.

Happy Voices, page 22.

Hymn 2.

8s & 7s.

THERE is no name so sweet on earth,
 No name so sweet in heaven,—
 The name before his wondrous birth
 To Christ the Saviour given.

CHORUS.

We love to sing around our King,
 And hail him blessed Jesus;
 For there's no word ear ever heard
 So dear, so sweet, as Jesus.

2 His human name they did proclaim
 When Abram's son they sealed him,—
 The name that still, by God's good will,
 Deliverer revealed him.

CHORUS—We love to sing, etc.

3 And when he hung upon the tree,
 They wrote this name above him,
 That all might see the reason we
 For evermore must love him.

CHORUS—We love to sing, etc.

4 So now, upon his Father's throne,
 Almighty to release us
 From sin and pains, he gladly reigns,
 The Prince and Saviour Jesus.

CHORUS—We love to sing, etc.

5 To Jesus every knee shall bow,
And every tongue confess him;
And we unite with saints in light,
Our only Lord to bless him.

CHORUS—We love to sing, etc.

6 O Jesus, by that matchless name,
Thy grace shall fail us never;
To-day as yesterday the same,
Thou art the same forever.

CHORUS—Then let us sing, etc.

REV. DR. BETHUNE.

Golden Censer, page 13.

Hymn 3.

C. M.

DEAR Jesus, ever at my side,
How loving must thou be,
To leave thy home in heaven to guard
A little child like me!

2 Thy beautiful and shining face
I see not, though so near:
The sweetness of thy soft, low voice,
I am too deaf to hear.

3 I cannot feel thee touch my hand,
With pressure light and mild,
To check me, as my mother does
Her erring little child.

4 But I have felt thee in my thought,
Fighting with sin for me;
And when my heart loves God, I know
The sweetness is from thee.

5 And when, dear Saviour! I kneel down,
Morning and night, to prayer,
Something there is within my heart
Which tells me thou art there.

6 Yes, when I pray, thou prayest too—
Thy prayer is all for me;
But when I sleep thou sleepest not,
But watchest patiently.

Hymn 4.

SWEETLY sing, sweetly sing,
Praises to our heavenly King;
Let us raise, let us raise
High our notes of praise;
Praise to Him whose name is Love,
Praise to Him who reigns above;
Raise your songs, raise your songs,
Now with thankful tongues.

2 Angels bright, angels bright,
Robed in garments pure and white,
Chant his praise, chant his praise,
In melodious lays.
But from that bright, happy throng
Ne'er can come this sweetest song,
"Redeeming love, redeeming love
Brought us here above."

3 Far away, far away,
We in sin's dark valley lay;
Jesus came, Jesus came,
Blessed be his name!
He redeemed us by his grace,
Then prepared in heaven a place
To receive, to receive
All who will believe.

4 Now we know, now we know
We from earth must shortly go;
Soon the call, soon the call
Comes to one and all.
Saviour, when our time shall come,
Take us to our heavenly home;
There we'll raise notes of praise
Through unending days.

JULIA W. SAMPSON.

Hymn 5.

Who is he in yonder stall,
At whose feet the shepherds fall?

CHORUS.

'Tis the Lord, O wondrous story!
'Tis the Lord, the King of glory;
At his feet we humbly fall,
Crown him, crown him Lord of all!

Who is he in yonder cot,
Bending to his toilsome lot?

CHORUS—'Tis the Lord, etc.

Who is he who stands and weeps
At the grave where Laz'rus sleeps?

CHORUS—'Tis the Lord, etc.

Who is he in deep distress,
Fasting in the wilderness?

CHORUS—'Tis the Lord, etc.

Lo, at midnight, who is he,
Prays in dark Gethsemane?

CHORUS—'Tis the Lord, etc.

Who is he in Calvary's throes,
Asks for blessings on his foes?

CHORUS—'Tis the Lord, etc.

Who is he that from the grave
Comes to heal, and help, and save?

CHORUS—'Tis the Lord, etc.

Who is he that, on yon throne,
Rules the world of light alone?

CHORUS—'Tis the Lord, etc.

Hymn 6.

6 P. M.

O I love to think of Jesus as he sat beside the sea,
Where the waves were only murm'ring on the strand;
When he sat within the boat, on the silver wave afloat,
While he taught the waiting people on the land.

CHORUS.

O I love to think of Jesus by the sea!
O I love to think of Jesus by the sea!
And I love the precious word
Which he spake to them that heard,
While he taught the waiting people by the sea.

O I love to think of Jesus as he walked upon the sea,
When the waves were rolling fearfully and grand;
How the winds and waves were still at the bidding of his will,
While he brought his loved disciples safe to land.

CHORUS.

O I love to think of Jesus by the sea!
O I love to think of Jesus by the sea!
How he walked upon the wave,
His belovèd ones to save,
While he brought them safely o'er the stormy sea.

O I love to think of Jesus as he walked beside the sea,
Where the fishers spread their nets upon the shore;
How he bade them follow him, and forsake the paths of sin,
And to be his true disciples evermore.

CHORUS.

O I love to think of Jesus by the sea!
O I love to think of Jesus by the sea!
And I long to leave my all
At the dear Redeemer's call,
And his true disciple evermore to be.

Chapel Gems.

Hymn 7.

JESUS, tender shepherd, hear us,
Bless thy little lambs to-night;
Through the darkness be thou near us;
Keep us safe till morning light.

2 All this day thy hand has led us,
And we thank thee for thy care;
Thou hast clothed us, warmed us, fed us,
Listen to our evening prayer.

3 May our sins be all forgiven;
Bless the friends we love so well;
Take us, when we die, to heaven,
Happy there with thee to dwell.

Golden Promise, page 99.

Happy Voices, page 242.

Hymn 8.

11s & 9s.

I THINK, when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with them then.

2 I wish that his hands had been placed on my head,
That his arm had been thrown around me,
And that I might have seen his kind look when he said,
"Let the little ones come unto me."

3 Yet still to his footstool in prayer I may go,
And ask for a share in his love;
And if I thus earnestly seek him below,
I shall see him and hear him above,

4 In that beautiful place he is gone to prepare
For all who are washed and forgiven;
And many dear children are gathering there,
"For of such is the kingdom of heaven."

Oriola, page 133.

Hymn 9.

C. M.

COME, children, hail the Prince of peace,
Obey the Saviour's call;
Come, seek his face, and taste his grace,
And crown him Lord of all.

2 Ye lambs of Christ, your tribute bring,
Ye children, great and small,
Hosanna sing to Christ your king;
O crown him Lord of all.

- 3 This Jesus will your sins forgive;
 O haste! before him fall;
 For you he died, that you might live
 To crown him Lord of all.
- 4 All hail the Saviour, Prince of peace!
 Let saints before him fall;
 Let sinners seek his pard'ning grace,
 And crown him Lord of all.
- 5 Let every people, every tribe,
 Around this earthly ball,
 To him all majesty ascribe,
 And crown him Lord of all.

Hymn 10.

8s & 7s.

- ONE there is above all others
 Well deserves the name of Friend;
 His is love beyond a brother's,
 Costly, free, and knows no end.
- 2 Which of all our friends to save us,
 Could or would have shed his blood?
 But this Saviour died to have us
 Reconciled in him to God.
- 3 When he lived on earth abased,
 Friend of sinners was his name;
 Now, above all glory raised,
 He rejoices in the same.
- 4 O for grace our hearts to soften!
 Teach us, Lord, at length to love;
 We, alas! forget too often
 What a Friend we have above.

Hymn 11.

- WOULD you be as angels are?
 Sing, sing, sing his praise;
 Would you banish every care?
 Sing, sing, sing his praise;

Like the lark upon the wing,
 Like the warbling bird of spring,
 Like the crystal spheres that ring,
 Sing, sing, sing his praise.

2 If the world upon you frown,
 Sing, sing, sing his praise ;
 If you're left to sing alone,
 Sing, sing, sing his praise ;
 If sad trials come to you,
 As to every one they do,
 For that they are blessings too,
 Sing, sing, sing his praise.

Hymn 12.

7s & 6s.

I LOVE to hear the story
 Which angel voices tell,
 How once the King of Glory
 Came down on earth to dwell:
 I am both weak and sinful,
 But this I surely know,
 The Lord came down to save me,
 Because he loved me so.

2 I'm glad my blessèd Saviour
 Was once a child like me,
 To show how pure and holy
 His little ones might be :
 And if I try to follow
 His footsteps here below,
 He never will forget me,
 Because he loves me so.

3 To sing his love and mercy,
 My sweetest songs I'll raise,
 And though I cannot see him,
 I know he hears my praise ;
 For he has kindly promised
 That I shall surely go
 To sing among his angels,
 Because he loves me so.

Hymn 13.

L. M.

I KNOW 'tis Jesus loves my soul,
And makes the wounded sinner whole;
My nature is by sin defiled,
Yet Jesus loves a little child.

CHORUS.

Sweetly, sweetly, sweetly singing,
Let us praise him, praise him, praise him, bringing
Happy voices, voices, voices, ringing
Like the songs of angels round the throne.

2 How kind is Jesus! O how good!
'Twas for my soul he shed his blood;
For children's sake he was reviled,
For Jesus loves a little child.

CHORUS.—Sweetly singing, etc.

3 When I offend by thought or tongue,
Omit the right, or do the wrong,
If I repent, he's reconciled;
For Jesus loves a little child.

CHORUS.—Sweetly singing, etc.

4 To me may Jesus now impart,
Although so young, a gracious heart;
Alas, I'm oft by sin defiled,
Yet Jesus loves a little child.

CHORUS.—Sweetly singing, etc.

Oriola, page 10.

Hymn 14.

ANNIVERSARY ANTHEM.

GLORY to God in the highest!
Shall be our song to-day;
Another year's rich mercies prove
His ceaseless care and boundless love;
So let our loudest voices raise
Our anniversary song of praise.

CHORUS.

Glory to God in the highest!
Glory to God in the highest!
Glory, glory, glory, glory,
Glory be to God on high!

2 Glory to God in the highest!
Shall be our song to-day;
The song that woke the glorious morn
When David's greater Son was born,
Sung by a heavenly host, and we
Would join th' angelic company.

CHORUS.—Glory to God, etc.

3 Glory to God in the highest!
Shall be our song to-day;
And while we with the angels sing,
Gifts, with the wise men, let us bring
Unto the Babe of Bethlehem,
And offer our young hearts to him.

CHORUS.—Glory to God, etc.

4 Glory to God in the highest!
Shall be our song to-day.
O may we, an unbroken band,
Around the throne of Jesus stand,
And there with angels and the throng
Of his redeemed ones, join the song.

CHORUS.—Glory to God, etc.

S A B B A T H D A Y .

Hymn 15.

7s, 6s, & 5s.

PLEASANT is the Sabbath bell,
In the light, in the light,
Seeming much of joy to tell,
In the light of God.

But a music sweeter far,
 In the light, in the light,
 Breathes where angel spirits are,
 In the light of God.

CHORUS.

Let us walk in the light,
 Walk in the light,
 Let us walk in the light,
 In the light of God.

2 Shall we ever rise to dwell,
 In the light, in the light,
 Where immortal praises swell,
 In the light of God?
 And can children ever go,
 In the light, in the light,
 Where eternal sabbaths glow,
 In the light of God?

CHORUS.—Let us walk, etc.

3 Yes, that bliss our own may be,
 In the light, in the light;
 All the good shall Jesus see,
 In the light of God.
 For the good a rest remains,
 In the light, in the light,
 Where the glorious Saviour reigns,
 In the light of God.

CHORUS.—Let us walk, etc.

Oriola, page 219.

Hymn 16.

||: 1. RINGING, sweetly ringing,
 The cheerful Sabbath bells.:||
 We linger a moment their call to hear,
 Then haste away to our school so dear,
 Over the greenwood joyous and free,
 Singing with gladness, happy are we.

CHORUS.

While over the distant hill
 Their music is floating still,
 Hear the echo, echo, echo,
 Sweet Sabbath bells.

||: 2 Ringing, sweetly ringing,
 Their silver chimes we love, :||
 A mission of peace to the heart they bear,
 A welcome call to the house of prayer,
 Telling of rapture, telling of rest,
 Mansion of glory, tranquil and blest.

CHORUS.—While over, etc.

||: 3 Ringing, sweetly ringing,
 Those cheerful Sabbath bells.:||
 O let us be grateful to God above,
 Who crowneth our days with the light of love.
 Blessed Redeemer, ever to thee
 Praise from thy children offered shall be.

CHORUS.—While over, etc.

Fanny Crosby.

Hymn 17.

MARY to the Saviour's tomb
 Hastened at the early dawn;
 Spice she brought, and sweet perfume,
 But the Lord she loved had gone.
 For awhile she lingering stood,
 Filled with sorrow and surprise,
 Trembling, while a crystal flood
 Issued from her weeping eyes.

2 But her sorrows quickly fled
 When she heard his welcome voice;
 Christ had risen from the dead;
 Now he bids her heart rejoice.
 What a change his word can make,
 Turning darkness into day!
 Ye who weep for Jesus' sake,
 He will wipe your tears away.

Hymn 18.

7s & 6s.

WE love to sing together,
 Our hearts and voices one,
 To praise our heavenly Father,
 And his eternal Son.

CHORUS.—We love to sing, etc.

2 We love to pray together
 To Jesus on his throne,
 And ask that he will ever
 Accept us as his own.

CHORUS.—We love, etc.

3 We love to read together
 The word of saving truth,
 Whose light is shining ever
 To guide our early youth.

CHORUS.—We love, etc.

4 We love to be together
 Upon the Sabbath-day,
 And strive to help each other
 Along the heavenly way.

CHORUS.—We love, etc.

Oriola, page 126.

Hymn 19.

JESUS, we love to meet
 On this thy holy day:
 We worship round thy seat
 On this thy holy day:
 Thou tender, heavenly Friend,
 To thee our prayers ascend;
 O'er our young spirits bend
 On this thy holy day.

2 We dare not trifle now
 On this thy holy day;
 In silent awe we bow
 On this thy holy day:

Check every wandering thought,
And let us all be taught
To serve thee as we ought
On this thy holy day.

3 We listen to thy word
On this thy holy day:
Bless all that we have heard
On this thy holy day:
Go with us when we part,
And to each youthful heart
Thy saving grace impart
On this thy holy day.

Hymn 20.

10s & 7s.

O WE love to come to our Sabbath home,
And learn of our teachers dear,
Who point us with love to our home above,
And the crown that awaits us there.

2 O we love to come to our Sabbath home,
When the six days' toil is o'er,
And read and sing of our heavenly King,
And learn to love him more.

3 O we love to come to our Sabbath home,
But we would not come alone;
We would each bring in from the paths of sin
Some wretched, wandering one,

4 Whose feet now stray in the broad, broad way,
Who know not of God or heaven;
And would bid them taste of the blessed feast
Which our Father's love hath given.

5 Then toil we on till the race is won,
And the pearly gates unfold,
And we find our rest on the Saviour's breast,
At home in the city of gold.

Hymn 21.

C. M.

THE Sunday-school, that blessed place !
 O I would rather stay
 Within its walls, a child of grace,
 Than spend my hours in play.

CHORUS.

The Sunday-school, the Sunday-school,
 O 'tis the place I love ;
 For there I learn the golden rule
 Which leads to joys above.

2 'Tis there I learn that Jesus died
 For sinners such as I ;
 O what has all the world beside,
 That I should prize so high ?

CHORUS.—The Sunday-school, etc.

3 Then let our grateful tribute rise,
 And songs of praise be given
 To Him who dwells above the skies,
 For such a blessing given.

CHORUS.—The Sunday-school, etc.

4 And welcome, then, the Sunday-school :
 We'll read, and sing, and pray,
 That we may keep the golden rule,
 And never from it stray.

CHORUS.—The Sunday-school, etc.

Oriola, page 144.

Hymn 22.

L. M.

THE Sabbath-school's a place of prayer ;
 I love to meet my teachers there ;
 They teach me there that every one
 May find in heaven a happy home.
 I love to go—I love to go—
 I love to go to Sabbath-school.

2 In God's own book we're taught to read
How Christ for sinners groaned and bled—
That precious blood a ransom gave
For sinful man, his soul to save.

I love to go—I love to go—

I love to go to Sabbath-school.

3 In Sabbath-school we sing and pray,
And learn to love the Sabbath-day,
That, when on earth our Sabbaths end,
A glorious rest in heaven we'll spend.

I love to go—I love to go—

I love to go to Sabbath-school.

4 And when our days on earth are o'er,
We'll meet in heaven to part no more ;
Our teachers kind we there shall greet,
And O what joy 'twill be to meet

In heaven above—in heaven above—

In heaven above, to part no more !

Oriola, page 107.

Hymn 23.

STRAINS of music often greet me

As I join the busy throng,

But there's nothing half so pleasant

As the holy Sabbath song.

CHORUS.

No fear of ill, no fear of wrong,

While I can sing my Sabbath song ;

My Sabbath song, my Sabbath song,

I love to sing my Sabbath song.

2 'Tis a song of love and mercy,

Speaking peace to all mankind ;

Telling sinners, poor and needy,

Where the Saviour they may find.

CHORUS.—No fear of ill, etc.

3 Angels sweetly sing in glory

Songs of praise to God their King ;

But the song of blest redemption

Man, redeemed, alone can sing.

CHORUS.—No fear of ill, etc.

4 While I live, O may I ever
 Love the holy Sabbath song ;
 And when death shall call me homeward,
 Join it with the blood-bought throng.

CHORUS.—No fear of ill, etc.

Golden Censer, page 6.

Hymn 24.

WE are a group of happy children,
 Full of glee, full of glee,
 We are a group of happy children,
 We love the Sabbath-school ;
 Swiftly the moments wing their flight,
 Making our hearts with pleasure bright.
 We are a group of happy children,
 We love the Sabbath-school.

2 Heard ye the voice of love and mercy ?
 Joyful sound, joyful sound :
 Heard ye the voice of love and mercy
 Come from the Sabbath-school ?
 Angels above that song repeat,
 Casting their crowns at Jesus' feet ;
 Sweet is the voice of love and mercy
 Heard in the Sabbath-school.

3 Come, let us give our hearts to Jesus,
 One and all, one and all ;
 Come, let us give our hearts to Jesus,
 Now in the Sabbath school.
 Soon will the day of life be o'er,
 Then we shall meet to part no more !
 Yes, we will give our hearts to Jesus,
 Now in the Sabbath school. FANNY CROSBY.

Golden Promise, page 82.

Hymn 25.

How sweet is the Sabbath to me !
 The day when the Saviour arose !
 'Tis heaven his beauties to see,
 And in his soft arms to repose :

He knows I am weak and defiled,
 My life is but empty and vain,
 But if he will make me his child,
 I'll never forsake him again.

2 This day he invites me to come !
 How kindly he bids me draw near !
 He offers me heaven for home,
 And wipes off the penitent tear :
 He offers to pardon my sin,
 And keep me from every snare,
 To sprinkle and cleanse me within,
 And show me his tenderest care.

3 I cannot, I must not refuse ;
 His goodness has conquered my heart !
 The Lord for my portion I choose,
 And bid all of my folly depart !
 How sweet is the Sabbath to me !
 The day my Redeemer arose !
 'Tis heaven his beauties to see,
 And in his soft arms to repose !

THE BIBLE.

Hymn 26.

HOLY Bible ! book divine !
 Precious treasure ! thou art mine !
 Mine, to tell me whence I came ;
 Mine, to teach me what I am.

2 Mine, to chide me when I rove ;
 Mine, to show a Saviour's love ;
 Mine art thou to guide my feet ;
 Mine, to judge, condemn, acquit.

3 Mine, to comfort in distress,
If the Holy Spirit bless ;
Mine, to show by living faith
Man can triumph over death.

4 Mine, to tell of joys to come,
And the rebel sinner's doom ;
O thou precious book divine !
Precious treasure ! thou art mine !

GOD THE CREATOR.

Hymn 27.

LITTLE modest violet blue,
Spangled o'er with morning dew,
Laughing in the sportive air,
God has made thy leaves so fair ;
Little lambs that skip and play
In the meadow fresh and gay,
God protects you by his care,
He has made your fleece so fair.

2 Little star with golden eye,
God has placed thee in the sky ;
Little bird with glassy wing,
God has taught thee how to sing ;
Little clouds that lightly rest
On the bosom of the west,
Floating in the summer air,
God has made your form so fair.

3 Little, merry, laughing child,
Ever playful, ever wild,
Full of gladness, full of love,
God has made thee, God above ;
He thy little spirit keeps,
For he never, never sleeps ;
When thy little life is past,

He will take thee home at last.—FANNY CROSBY.

New Shining Star, Golden Promise, page 33.

Hymn 28.

I LOVE to sing of that Great Power,
That made the earth and sea;
But better still I love the song
Of "Jesus died for me."

CHORUS.

He died for you and me,
From sin and death to free;
I love to sing the glorious song
Of "Jesus died for me."

2 I love to sing of God, of heaven,
And all its purity;
God is my father, heaven my home,
For "Jesus died for me."

CHORUS.—He died for you and me, etc.

3 And when I reach that happy place,
From all temptation free,
I'll tune my ever-rapturous note,
With "Jesus died for me."

CHORUS.—He died for you and me, etc.

Golden Promise, page 122.

Hymn 29.

THERE'S not a tint that paints the rose,
Or decks the lily fair,
Or streaks the humblest flower that blows,
But God has placed it there.

2 At early dawn there's not a gale
Across the landscape driven,
And not a breeze that sweeps the vale,
That is not sent by Heaven.

3 There's not of grass a single blade,
Or leaf of loveliest green,
Where heavenly skill is not displayed,
And heavenly wisdom seen.

4 There's not a tempest, dark and dread,
Or storm that rends the air,
Or blast that sweeps the ocean's bed,
But God's own voice is there.

5 Around, beneath, below, above,
Wherever space extends,
There God displays his boundless love,
And power with mercy blends.

Oriola, page 68.

GOD'S CARE FOR US.

Hymn 30.

HARK! the lilies whisper,
Tenderly and low,
"In our grace and beauty
See how fair we grow;"
Thus our heavenly Father
Cares for all below.
The lilies of the field,
The beautiful lilies of the field,
Your Father cares for them,
And shall he not care for you?

2 Hark! the roses speaking,
Telling all abroad
Their sweet, wondrous story
Of the love of God,
In the Rose of Sharon,
Jesus Christ the Lord.
The roses how they bloom!
The beautiful roses how they bloom!
Your Father cares for them,
And shall he not care for you?

3 Buttercups and daisies,
And the violets sweet,
Flowers of field and garden,
All their voices meet,
And their Maker's praises
To our souls repeat.
They sing their Maker's praise,
The beautiful flowers, how they sing!
Your Father cares for them,
And shall he not care for you?

4 Let us, then, be trustful,
Doubting not, although
Much of toil and trouble
Be our lot below.
Think upon the lilies,
See how fair they grow.
The lilies of the field,
The beautiful lilies of the field,
Your Father cares for them,
And shall he not care for you?

Golden Promise, page 114.

Rev. J. A. Collins.

Hymn 31.

God is in heaven ; and can he hear
A feeble prayer like mine ?
Yes, little child, thou need'st not fear,
He listens now to thine.

2 God is in heaven ; and can he see
When I am doing wrong ?
Yes, child, he can—he looks at thee
All day, and all night long.

3 God is in heaven ; and would he know
If I should tell a lie ?
Yes, if thou said'st it e'er so low,
He'd hear it in the sky.

4 God is in heaven ; and can I go
To thank him for his care ?
Not yet—but love him here below,
And thou shalt praise him there.

COME TO JESUS.

Hymn 32.

COME to Jesus, little one,
Come to Jesus now ;
Humbly at his gracious throne
In submission bow.
At his feet confess your sin,
Seek forgiveness there,
For his blood can make you clean ;
He will hear your prayer.

2 Seek his face without delay ;
Give him now your heart ;
Tarry not, but, while you may,
Choose the better part.
Come to Jesus, little one,
Come to Jesus now ;
Humbly at his gracious throne
In submission bow. REV. E. TURNEY, D.D.

Hymn 33.

COME to Jesus,
Come to Jesus,
Come to Jesus just now ;
Just now come to Jesus,
Come to Jesus just now.

2 He will save you just now, etc.

3 Don't reject him, etc.

4 He is able, etc.

5 He is willing, etc.

6 Only trust him, etc.

Hymn 34.

IF I come to Jesus,
He will make me glad;
He will give me pleasure
When my heart is sad.

CHORUS.

If I come to Jesus,
Happy I should be;
He is gently calling
Little ones like me.

2 If I come to Jesus,
He will hear my prayer;
He will love me dearly,
He my sins did bear.
CHORUS—If I come, etc.

3 If I come to Jesus
He will take my hand;
He will kindly lead me
To a better land.
CHORUS—If I come, etc.

4 There with happy children,
Robed in snowy white,
I shall see my Saviour
In that world so bright.
CHORUS—If I come, etc.



COMING BACK TO JESUS.



Hymn 35.

I WAS a wandering sheep,
I did not love the fold;
I did not love my shepherd's voice,
I would not be controlled.

I was a wayward child,
I did not love my home ;
I did not love my Father's voice,
I loved afar to roam.

2 The shepherd sought his sheep,
The father sought his child ;
They followed me o'er vale and hill,
O'er deserts waste and wild.
They found me nigh to death,
Famished, and faint, and lone ;
They bound me with the bands of love,
They saved the wandering one.

3 Jesus my Shepherd is,
'Twas he that loved my soul ;
'Twas he that washed me in his blood,
'Twas he that made me whole.
'Twas he that sought the lost,
That found the wandering sheep ;
'Twas he that brought me to the fold,
'Tis he that still doth keep.

Golden Promise, page 92.

Hymn 36.

I WANT to be like Jesus,
So lowly and so meek ;
For no one marked an angry word
That ever heard him speak.
I want to be like Jesus,
So frequently in prayer ;
Alone upon the mountain-top
He met his Father there.

2 I want to be like Jesus ;
I never, never find
That he, though persecuted, was
To any one unkind.

I want to be like Jesus,
Engaged in doing good,
So that of me it may be said,
"She hath done what she could."

3. I want to be like Jesus,
So lowly and so meek;
For no one marked an angry word
That ever heard him speak.
Alas! I'm not like Jesus,
As any one may see;
O gentle Saviour, send thy grace,
And make me like to thee.

Oriola, page 141.

Hymn 37.

WE'LL try to be like Jesus;
The children's precious Friend;
Far dearer than a mother,
A sister, or a brother,
He'll love us to the end.

CHORUS.

We'll try to be like Jesus,
We'll try to be like Jesus,
We'll try to be like Jesus,
The children's precious Friend.

2 We'll try to be like Jesus
In body and in mind;
For pure he was and holy,
In temper meek and lowly,
And to poor sinners kind.

CHORUS—We'll try to be like Jesus, etc.

3 We'll try to be like Jesus,
And do our Father's will;
We'll seek his strength in weakness,
We'll bear the cross in meekness
Up Calvary's rugged hill.

CHORUS—We'll try to be like Jesus, etc.

We'll try to be like Jesus,
And when we come to die,
At his right hand in glory
We'll sing the blessed story
The ransomed sing on high.

CHORUS—We'll try to be like Jesus, etc.

Golden Censer, page 54.

Hymn 38.

7s & 6s.

1 I LAY my sins on Jesus,
The spotless Lamb of God.
He bears us all, and frees us
From the accursed load.

2 I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious,
Till not a spot remains.

3 I lay my wants on Jesus,
All fullness dwells in him;
He healeth my diseases,
He doth my soul redeem.

4 I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.

5 I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's holy child.

6 I long to be with Jesus
Amid the heavenly throng,
To sing with saints his praises,
And learn the angels' song.

Oriola, page 50.

Hymn 39.

8s., 7s., & 4s.

SAVIOUR, like a shepherd, lead us,
Much we need thy tender care ;
In thy pleasant pastures feed us,
For our use thy folds prepare.

Blessed Jesus,
Thou hast bought us, thine we are.

2 We are thine, do thou befriend us ;
Be the Guardian of our way ;
Keep thy flock, from sin defend us,
Seek us when we go astray.
Blessed Jesus,
Hear young children when they pray.

3 Thou hast promised to receive us,
Poor and sinful though we be ;
Thou hast mercy to relieve us,
Grace to cleanse, and power to free.
Blessed Jesus,
Let us early turn to thee.

4 Early let us seek thy favor,
Early let us do thy will ;
Blessed Lord, our only Saviour,
With thy love our bosoms fill.
Blessed Jesus,
Thou hast loved us, love us still.

Oriola, page 64.

Hymn 40.

JESUS, to thy dear arms I flee,
I have no other help but thee,
For thou dost suffer me to come ;
O take a little wanderer home.

2 Jesus, I'll try my cross to bear,
I'll follow thee and never fear ;
From thy dear fold I would not roam ;
O take a little wanderer home.

3 Jesus, I cannot see thee here,
 Yet still I know thou'rt very near;
 O say my sins are all forgiven,
 And I shall dwell with thee in heaven.

4 And now, dear Jesus, I am thine,
 O be thou ever, ever mine,
 And let me never, never roam
 From thee, the little wanderer's home.

Golden Promise, page 114.

Hymn 41.

6s & 5s.

JESUS, tender Saviour,
 Hast thou died for me?
 Make me very thankful
 In my heart to thee.

2' When the sad, sad story
 Of thy grief I read,
 Make me very sorry
 For my sins indeed.

3 Now I know thou lovest,
 And dost plead for me,
 Make me very thankful
 In my prayers to thee.

4 Soon I hope in glory
 At thy side to stand:
 Make me fit to meet thee
 In that happy land.

Happy Voices, page 143.

THE LOVE OF JESUS.

Hymn 42.

JESUS loves me, this I know,
 For the Bible tells me so;
 Little ones to him belong—
 They are weak, but he is strong.

Jesus loves me, he who died
 Heaven's gates to open wide;
 He will wash away my sin,
 Let his little child come in.

2 Jesus loves me, loves me still,
 Though I'm often weak and ill;
 From his shining throne on high
 Comes to watch me, where I lie.
 Jesus loves me; he will stay
 Close beside me all the way;
 Then his little child will take
 Up to heaven for his dear sake.

Golden Promise, page 31.

Hymn 43.

HE leadeth me! O blessed thought!
 O words with heavenly comfort fraught!
 Whate'er I do, where'er I be,
 Still 'tis God's hand that leadeth me.

CHORUS.

He leadeth me, he leadeth me,
 By his own hand he leadeth me;
 His faithful follower I would be,
 For by his hand he leadeth me.

2 Sometimes 'mid scenes of deepest gloom,
 Sometimes where Eden's bowers bloom,
 By waters still, o'er troubled sea,
 Still 'tis his hand that leadeth me.

CHORUS—He leadeth me, etc.

3 Lord, I would clasp thy hand in mine,
 Nor ever murmur nor repine—
 Content, whatever lot I see,
 Since 'tis my God that leadeth me.

CHORUS—He leadeth me, etc.

4 And when my task on earth is done,
When, by thy grace, the victory's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.

CHORUS—He leadeth me, etc.

Golden Censer, page 105.

Hymn 44.

C. M.

I AM Jesus' little lamb,
Therefore glad and gay I am;
Jesus loves me, Jesus knows me,
All that's good and fair he shows me;
Tends me ev'ry day the same,
Even calls me by my name.

2 Out and in I safely go,
Want or hunger never know;
Soft green pastures he discloseth,
Where his happy flock reposeth;
When I faint or thirsty be,
To the brook he leadeth me.

3 Should not I be glad and gay,
In this blessed fold all day,
By this holy Shepherd tended,
Whose kind arms, when life is ended,
Bear me to the world of light?
Yes! O yes, my lot is bright!

Golden Censer, page 43.

Hymn 45.

C. M.

THERE is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

CHORUS.

I now believe, I do believe,
That Jesus died for me;
That on the cross he shed his blood,
From sin to set me free.

2 The dying thief rejoiced to see
 That fountain in his day ;
 And there may I, though vile as he,
 Wash all my sins away.

CHORUS—I now believe, etc.

3 Thou dying Lamb, thy precious blood
 Shall never lose its power,
 Till all the ransomed Church of God
 Are saved, to sin no more.

CHORUS.—I now believe, etc.

4 E'er since, by faith, I saw the stream
 Thy flowing wounds supply,
 Redeeming love has been my theme,
 And shall be, till I die.

CHORUS—I now believe, etc.

5 Then, in a nobler, sweeter song,
 I'll sing thy power to save,
 When this poor, lisping, stammering tongue
 Lies silent in the grave.

CHORUS—I now believe, etc.

Golden Censer, page 97.

Hymn 46.

O do not be discouraged,
 For Jesus is your Friend;
 He will give you grace to conquer,
 And keep you to the end.

CHORUS.

I'm glad I'm in this army,
 Yes, I'm glad I'm in this army,
 Yes, I'm glad I'm in this army,
 And I'll battle for the school.

2 Fight on, ye little soldiers,
 The battle you shall win,
 For the Saviour is your Captain,
 And he has vanquished sin.

CHORUS—I'm glad I'm in this army, etc.

3 And when the conflict's over,
 Before him you shall stand;
 You shall sing his praise forever,
 In Canaan's happy land.

CHORUS—I'm glad I'm in this army, etc.

Golden Promise, page 63.

FIGHTING WITH SIN.

Hymn 47.

DARE to do right! dare to be true!
 You have a work that no other can do;
 Do it so bravely, so kindly, so well,
 Angels will hasten the story to tell.

CHORUS.

Dare, dare, dare to do right!
 Dare, dare, dare to be true!
 Dare to be true! dare to be true!

2 Dare to do right! dare to be true!
 Other men's failures can never save you;
 Stand by your conscience, your honor, your faith;
 Stand like a hero, and battle till death.

CHORUS—Dare, dare, etc.

3 Dare to do right! dare to be true!
 God, who created you, cares for you too;
 Treasures the tears that his striving ones shed,
 Counts and protects every hair of your head.

CHORUS—Dare, dare, etc.

4 Dare to do right! dare to be true!
 Keep the great judgment-seat always in view;
 Look at your work as you'll look at it then—
 Scanned by Jehovah, and angels, and men.

CHORUS—Dare, dare, etc.

5 Dare to do right! dare to be true!
Jesus, your Saviour, will carry you through;
City, and mansion, and throne all in sight,
Can you not dare to be true and do right?

CHORUS.—Dare, dare, etc.

Golden Censer, page 8.

Hymn 48.

MARCHING on, marching on, glad as birds on the wing,
Come the bright ranks of children from near and from far;
Happy hearts, full of song, 'neath our banners we bring,
Little soldiers of Zion, prepared for the war.

CHORUS.

Marching on, marching on,
Sound the battle-cry, sound the battle-cry,
For the Saviour is before us,
And for him we draw the sword:
Marching on, marching on,
Shout the victory, shout the victory!
We will end the battle singing,
"Halleluiah to the Lord!"

2 Pressing on, pressing on to the din of the fray,
With the firm tread of faith to the battle we go;
'Mid the cheering of angels our ranks march away,
With our flags pointing ever right on tow'rd the foe.

CHORUS.—Marching on, etc.

3 Fighting on, fighting on, in the midst of the strife,
At the call of our Captain we draw every sword:
We are battling for God, we are struggling for life;
Let us strike every rebel that fights 'gainst the Lord.

CHORUS.—Marching on, etc.

4 Singing on, singing on, from the battle we come;
Every flag bears a wreath, every soldier renown;
Heavenly angels are waiting to welcome us home,
And the Saviour will give us a robe and a crown.

CHORUS.—Marching on, etc. Rev. R. LOWRY.

Golden Censer, page 96.

Hymn 49.

THE children are gath'ring from near and from far,
The trumpet is sounding the call for the war,
The conflict is raging, 'twill be fearful and long,
We'll gird on our armor, and be marching along.

CHORUS.

Marching along, we are marching along,
Gird on the armor and be marching along;
The conflict is raging, 'twill be fearful and long,
Then gird on the armor and be marching along.

2 The foe is before us in battle array,
But let us not waver nor turn from the way;
The Lord is our strength, be this ever our song,
With courage and faith we are marching along.

CHORUS.—Marching along, etc.

3 We've 'listed for life, and will camp on the field;
With Christ as our Captain, we never will yield;
The "sword of the Spirit," both trusty and strong,
We'll hold in our hands as we're marching along.

CHORUS.—Marching along, etc.

4 Through conflicts and trials our crowns we must win,
For here we contend 'gainst temptation and sin;
But one thing assures us, we cannot go wrong,
If trusting our Saviour while marching along.

CHORUS.—Marching along, etc.

Golden Chain, page 112.

REV. R. P. CLARK.

WORK FOR THE SAVIOUR.

Hymn 50.

WORK, for the night is coming,
Work through the morning hours;
Work while the dew is sparkling;
Work 'mid springing flowers.

Work when the day grows brighter,
Work in the glowing sun ;
Work, for the night is coming
When man's work is done.

2 Work, for the night is coming ;
Work through the sunny noon ;
Fill brightest hours with labor,
Rest comes sure and soon.

Give every flying minute
Something to keep in store ;
Work, for the night is coming
When man works no more.

3 Work, for the night is coming
Under the sunset skies ;
While their bright tints are glowing,
Work, for daylight flies.
Work till the last beam fadeth,
Fadeth to shine no more ;
Work while the night is darkening,
When man's work is o'er.

Hymn 51.

Go work to-day in the vineyard of the Lord,
Work, work to-day ; work, work to-day ;
To those who toil he has promised a reward,
Work, work to-day ; work to-day ;
For a crown of life you may win and wear,
In your father's house there are mansions fair.

CHORUS.

Go work to-day, go work to-day,
Go work in the vineyard of the Lord.

2 Go seek the lost who have wandered from the fold,
Work, work to-day ; work, work to-day ;
In guilt and sin they perhaps are growing old,
Work, work to-day ; work to-day ;
For a word may fall, or a tear may start,
That will find its way to some grateful heart.

CHORUS.—Go work to-day, etc.

3 Glad news, glad news to the lowly one proclaim;
 Work, work to-day; work, work to-day:
 Good-will to man through a dying Saviour's name;
 Work, work to-day; work to-day.
 O the time is short, it will soon be o'er,
 And the night will come ye can work no more.

CHORUS.—Go work to-day, etc.

Golden Censer, page 55.

CHRISTMAS.

Hymn 52.

SWEET carols let us sing;
 Rich offerings let us bring
 To our Redeemer King,
 Who reigns in glory.
 From heaven to earth he came;
 Praise to his holy name!
 Let all redeemed from shame
 Rehearse the story.

2 Above angelic lays
 Our Christmas hymns we raise;
 With heart and voice we praise
 The infant Jesus.
 The song ascends on high,
 It soars above the sky;
 And echo gives reply,
 "From sin he frees us."

3 For he, the humble born,
 In poverty forlorn,
 Subject to bitter scorn
 And vile behavior;
 The Great and Holy One
 Was God's anointed Son,
 Who by his deeds hath won
 The name of Saviour.

4 Then on this natal day
Our tribute let us pay,
And in a joyful lay
 Unite our voices.
Loud will we raise the song,
Still the sweet strain prolong;
Thy Church, in one vast throng,
 O Lord, rejoices. REV. PETER STRYKER, D.D.

Hymn 53.

LITTLE children, can you tell,
Do you know the story well,
Every girl and every boy,
Why the angels sing for joy
 On the Christmas morning?

2 Shepherds sat upon the ground,
Fleecy flocks were scattered round,
When the brightness filled the sky,
And a song was heard on high
 On the Christmas morning.

3 "Joy and peace" the angels sang,
For the pleasant echoes rang,
"Peace on earth, to men good-will!"
Hark! the angels sing it still
 On the Christmas morning.

4 For a little babe that day,
Christ, the Lord of angels, lay;
Born on earth our Lord to be,
This the wondering angels see
 On the Christmas morning.

5 Let us sing the angels' song,
And the pleasant sounds prolong;
This fair babe of Bethlehem
Children loves and blesses them
 On the Christmas morning.

6 "Peace" our little hearts shall fill,
"Peace on earth, to men good-will,
Hear us sing the angels' song,
And the pleasant notes prolong
On the Christmas morning.

CHRISTIAN CHILDREN AT HOME.

Hymn 54.

THERE is beauty all around
When there's love at home;
There is joy in every sound
When there's love at home.
Peace and plenty here abide,
Smiling sweet on every side;
Time doth softly, sweetly glide,
When there's love at home.

2 In the cottage there is joy
When there's love at home;
Hate and envy ne'er annoy
When there's love at home.
Roses blossom 'neath our feet,
All the earth's a garden sweet,
Making life a bliss complete
When there's love at home.

3 Kindly heaven smiles above
When there's love at home;
All the earth is filled with love
When there's love at home.
Sweeter sings the brooklet by,
Brighter beams the azure sky;
O, there's One who smiles on high
When there's love at home.

4 Jesus, show thy mercy mine,
 Then there's love at home;
 Sweetly whisper, I am thine,
 Then there's love at home.
 Source of Love, thy cheering light
 Far exceeds the sun so bright,
 Can dispel the gloom of night:
 Then there's love at home.

Happy Voices, page 141.

Hymn 55.

6s & 4s.

KIND deeds can never die;
 Heaven gave them birth;
 Winged with a smile, they fly
 All o'er the earth.
 Kind words the angels brought,
 Kind words our Saviour taught,—
 Sweet melodies of thought!
 Who knows their worth?
 Kind deeds can never die, etc.

2 Kind words can never die;
 Though weak and small,
 From his bright throne on high
 God sees them all.
 He doth reward with love
 All those who faithful prove;
 Round them, where'er they move,
 Rich blessings fall.
 Kind words can never die, etc.

3 God's word can never die;
 Though fallen man
 Oft dares its truth deny,
 Dares it in vain.
 God's word alone is pure;
 His promises are sure;
 Trust him, and rest secure
 Heaven you shall gain.
 God's word can never die, etc.

4 Our souls can never die ;
 God's word we trust ;
 He to our *bodies* said,
 " Dust unto dust."
 Saviour, our souls prepare
 Thy happy home to share ;
 Us to thy mansions bear
 When life is past.
 Our souls can never die, etc.

Hymn 56.

11s & 8s.

BE kind to thy father ; for when thou wast young
 Who loved thee so fondly as he ?
 He caught the first accents that fell from thy tongue,
 And joined in thy innocent glee.
 Be kind to thy father, for now he is old,
 His locks intermingled with gray ;
 His footsteps are feeble—once fearless and bold :
 Thy father is passing away.

2 Be kind to thy mother ; for, lo ! on her brow
 May traces of sorrow be seen ;
 O well may'st thou cherish and comfort her now,
 For loving and kind she hath been.
 Remember thy mother ; for thee will she pray
 As long as God giveth her breath ;
 With accents of kindness, then, cheer her lone way,
 E'en to the dark valley of death.

3 Be kind to thy brother ; his heart will have dearth
 If the smiles of thy joy be withdrawn ;
 The flowers of feeling will fade at the birth
 If love and affection be gone.
 Be kind to thy brother wherever you are ;
 The love of a brother shall be
 An ornament purer and richer by far
 Than pearls from the depth of the sea.

4 Be kind to thy sister ; not many may know
The depth of true sisterly love ;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway shall crown ;
Affection shall weave thee a garland of flowers
More precious than wealth or renown.
Happy Voices, page 28.

Hymn 57.

6s & 5s.

LITTLE drops of water,
Little grains of sand,
Make the mighty ocean,
And the beauteous land ;

2 And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

3 So our little errors
Lead the soul away
From the paths of virtue,
Oft in sin to stray.

4 Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above.

5 Little seeds of mercy,
Sown by youthful hands,
Grow to bless the nations
Far in heathen lands.

Happy Voices, page 131.

Hymn 58.

To do to others as I would
That they should do to me,
Will make me honest, kind, and good,
As children ought to be.

CHORUS.

The Sunday-school, the Sunday-school!
 O 'tis the place I love!
 For there I learn the golden rule
 Which leads to joys above.

2 I know I should not steal, nor use
 The smallest thing I see,
 Which I should never like to lose
 If it belonged to me.

CHORUS.—The Sunday-school, etc.

3 And this plain rule forbids me quite
 To strike an angry blow,
 Because I should not think it right
 If others served me so.

CHORUS.—The Sunday-school, etc.

4 But any kindness they may need
 I'll do, whate'er it be;
 As I am very glad indeed
 When they are kind to me.

CHORUS.—The Sunday-school, etc.

Oriola, page 145.

Golden Promise, page 59.

Hymn 59.

H. M.

WHEN little Samuel awoke,
 And heard his Maker's voice,
 At every word he spoke,
 How much did he rejoice!
 O blessed, happy child, to find
 The God of heaven so near and kind.

2 If God would speak to me,
 And say he was my friend,
 How happy should I be!
 O, how would I attend!
 The smallest sin I then should fear,
 If God Almighty were so near.

3 And does he never speak?
 O yes; for in his word
 He bids me come and seek
 The God whom Samuel heard.
 In almost every page I see,
 The God of Samuel calls to me.

4 And I, beneath his care,
 May safely rest my head;
 I know that God is there,
 To guard my humble bed;
 And every sin I may well fear,
 Since God Almighty is so near.

5 Like Samuel, let me say,
 Whene'er I read his word,
 "Speak, Lord; I would obey
 The voice that Samuel heard."
 And when I in thy house appear,
 Speak, for thy servant waits to hear.

Oriola, page 213.



TEMPERANCE.



Hymn 60.

O A goodly thing is the cooling spring,
 By the rock where the moss doth grow!
 There is health in the tide, and there's music beside,
 In the brooklet's bounding flow.

CHORUS.

Merry, merry little spring,	Ripple, ripple, silv'ry brook,
Sparkle on, sparkle on,	Ripple on, ripple on;
Merry, merry little spring,	Ripple, ripple, silv'ry brook,
Sparkle on for me.	Ripple on for me.

2 And as pure as heaven is the water given,
 And its stream is forever new;
 'Tis distilled in the sky, and it drops from on high,
 In the showers and gentle dew.—*Chorus.*

3 Let them say 'tis weak, but it's strength I'll seek,
 And rejoice while I own its sway;
 For its murmur to me is the echo of glee,
 And it laughs as it bounds away.—*Chorus.*

4 O I love to drink from the foaming brink
 Of the bubbling, the cooling spring;
 For the bright drops that shine, more refreshing than wine,
 And its praise, its praise, we'll sing.—*Chorus.*
Golden Censer, page 47.

Hymn 61.

GUSHING so bright in the morning light,
 Gleams the water in yon fountain;
 As purely, too, as the early dew
 That gems the distant mountain.

CHORUS.

Then drink your fill of the grateful rill,
 And leave the cup of sorrow;
 Though it shine to-night in its gleaming light,
 'Twill sting thee on the morrow.

2 Quietly glide, in their silvery tide,
 The brooks from rock to valley;
 And the flashing streams, in the broad sunbeams,
 Like a bannered army rally.

CHORUS.—Then drink, etc.

3 Touch not the wine, though brightly it shine,
 When nature to man has given
 A gift so sweet, his wants to meet,
 A beverage that flows from heaven.

CHORUS.—Then drink, etc.

4 Not only here of the water clear
Is God the lavish giver,
But when we rise to yonder skies
We'll drink of life's bright river.

CHORUS.—Then drink, etc.

Golden Promise, page 46.

Hymn 62.

SPARKLING and bright, in its liquid light,
Is the water in our glasses;
'Twill give you health, 'twill give you wealth,
Ye lads and rosy lasses!

CHORUS.

O then resign your ruby wine,
Each smiling son and daughter;
There's nothing so good for the youthful blood,
Or sweet, as the sparkling water.

2 Better than gold is the water cold
From the crystal fountain flowing,
A calm delight, both day and night,
To happy homes bestowing.

CHORUS.—O then resign, etc.

3 Sorrow has fled from the heart that bled
Of the weeping wife and mother;
They've given up the poison-cup,
Son, husband, daughter, brother.

CHORUS.—O then resign, etc.

Hymn 63.

THE drink that's in the drunkard's bowl
Is not the drink for me;
It kills his body and his soul;
How sad a sight is he!
But there's a drink that God has given,
Distilling in the showers of heaven
In measures large and free.
O that's the drink, that's the drink for me!

2 The stream that many prize so high
Is not the stream for me ;
For he who drinks it still is dry,
And so will ever be.
But there's a stream, so cool and clear,
The thirsty trav'ler lingers near ;
Refreshed and glad is he.
O that's the drink, that's the drink for me !

3 The wine-cup, that so many prize,
Is not the cup for me ;
The aching head, the bloated face,
In its sad train I see.
But there's a cup of water pure,
And he who drinks it may be sure
Of health and length of days.
O that's the cup, that's the cup for me !

Hymn 64.

CHILDREN all, both great and small,
Answer to the temperance call :
Mary, Margaret, Jane, and Sue,
Charlotte, Ann, and Fanny too,
Cheerily, heartily come along,
Sign our pledge and sing our song.

2 No strong drink shall pass our lips ;
He's in danger who but sips.
Come, then, children, one and all,
Answer to the temperance call.
Cheerily, readily come along,
Sign our pledge and sing our song.

3 Where's the boy that would not shrink
From the bondage of strong drink ?
Come, then, Joseph, Charles, and Tom,
Henry, Samuel, James, and John,
Cheerily, eagerly come along,
Sign our pledge and sing our song.

4 Who have misery, want, and woe?
All who to the bottle go.
We resolve their road to shun,
And in temperance paths to run.
Cheerfully, manfully come along,
Sign our pledge and sing our song.

5 Good cold water does for us,
Costs no money, makes none worse;
Gives no bruises, steals no brains,
Breeds no quarrels, woes, or pains.
Readily, joyfully come along,
Sign our pledge and sing our song.

6 Who would life and health prolong?
Who'd be happy, wise, and strong?
Let alone the drunkard's bane;
Half-way pledges are in vain.
Cheerfully, joyfully, you, and you,
Sign the pledge, and keep it too.

Golden Promise, page 69.

H E A V E N.

Hymn 65.

8s.

BEAUTIFUL Zion, built above,
Beautiful city, that I love,
Beautiful gates, of pearly white,
Beautiful temple, God its light!
He who was slain on Calvary,
Opens those pearly gates to me.

2 Beautiful heaven, where all is light,
Beautiful angels, clothed in white,
Beautiful strains, that never tire,
Beautiful harps through all the choir!
There shall I join the chorus sweet
Worshiping at the Saviour's feet.

3 Beautiful crowns on every brow,
 Beautiful palms the conquerors show,
 Beautiful robes the ransomed wear,
 Beautiful all who enter there!
 Thither I press with eager feet:
 There shall my rest be long and sweet.

4 Beautiful throne for Christ our King,
 Beautiful songs the angels sing;
 Beautiful rest, all wanderings cease,
 Beautiful home of perfect peace!
 There shall my eyes the Saviour see;
 Haste to this heavenly home with me.

Oriola, page 179.

Hymn 66.

C. M.

AROUND the throne of God in heaven
 Thousands of children stand;
 Children, whose sins are all forgiven,
 A holy, happy band,
 Singing, Glory, glory,
 Glory be to God on high!

2 In flowing robes of spotless white,
 See every one arrayed;
 Dwelling in everlasting light,
 And joys that never fade,
 Singing, Glory, glory,
 Glory be to God on high!

3 What brought them to that world above,
 That heaven so bright and fair,
 Where all is peace, and joy, and love?
 How came those children there?
 Singing, Glory, glory,
 Glory be to God on high!

4 Because the Saviour shed his blood
 To wash away their sin;
 Bathed in that pure and precious flood,
 Behold them white and clean!
 Singing, Glory, glory,
 Glory be to God on high!

5 On earth they sought the Saviour's grace,
 On earth they loved his name ;
 So now they see his blessed face,
 And stand before the Lamb,
 Singing, Glory, glory,
 Glory be to God on high !

Oriola, page 102.

Golden Censer, page 118.

Hymn 67.

6s & 4s.

THERE is a happy land
 Far, far away,
 Where saints in glory stand,
 Bright, bright as day.
 O how they sweetly sing,
 Worthy is our Saviour-King,
 Loud let his praises ring,
 Praise, praise for aye !

2 Come to that happy land,
 Come, come away.
 Why will ye doubting stand,
 Why still delay ?
 O we shall happy be,
 When, from sin and sorrow free,
 Lord, we shall live with thee,
 Blest, blest for aye.

3 Bright in that happy land
 Beams every eye.
 Kept by a Father's hand,
 Love cannot die.
 O, then, to glory run,
 Be a crown and kingdom won,
 And bright above the sun
 We reign for aye.

Happy Voices, page 1.

Hymn 68.

10s.

JOYFULLY, joyfully, onward we move,
 Bound to the land of bright spirits above ;
 Jesus, our Saviour, in mercy says, Come ;
 Joyfully, joyfully, haste to your home.

Soon will our pilgrimage end here below,
 Soon to the presence of God we shall go;
 Then, if to Jesus our hearts have been given,
 Joyfully, joyfully, rest we in heaven.

2 Teachers and scholars have passed on before;
 Waiting, they watch us approaching the shore;
 Singing, to cheer us while passing along,
 Joyfully, joyfully, haste to your home.
 Sounds of sweet music there ravish the ear;
 Harps of the blessed, your strains we shall hear,
 Filling with harmony heaven's high dome;
 Joyfully, joyfully, Jesus, we come.

3 Death, with his arrow, may soon lay us low;
 Safe in our Saviour, we feel not the blow;
 Jesus hath broken the bars of the tomb;
 Joyfully, joyfully, will we go home.
 Bright will the morn of eternity dawn,
 Death shall be conquered, his scepter be gone;
 Over the plains of sweet Canaan we'll roam,
 Joyfully, joyfully, safely at home.

Happy Voices, page 288.

Hymn 69.

10s, 8s, & 11s.

I HAVE a Father in the promised land;
 My Father calls me, I must go
 To meet him in the promised land.
 I'll away, I'll away to the promised land;
 My Father calls me, I must go
 To meet him in the promised land.

2 I have a Saviour in the promised land;
 My Saviour calls me, I must go
 To meet him in the promised land.
 I'll away, I'll away to the promised land;
 My Saviour calls me, I must go
 To meet him in the promised land.

3 I have a crown in the promised land ;
 When Jesus calls me, I must go
 To wear it in the promised land.

I'll away, I'll away to the promised land ;
 When Jesus calls me, I must go
 To wear it in the promised land.

4 I hope to meet you in the promised land ;
 At Jesus' feet, a joyous band,
 We'll praise him in the promised land.

We'll away, we'll away to the promised land ;
 At Jesus' feet, a joyous band,
 We'll praise him in the promised land.

Happy Voices, page 203.

Hymn 70.

7s & 6s.

I WANT to be an angel,
 And with the angels stand,
 A crown upon my forehead,
 A harp within my hand ;
 There, right before my Saviour,
 So glorious and so bright,
 I'd wake the sweetest music,
 And praise him day and night.

2 I never would be weary,
 Nor ever shed a tear,
 Nor ever know a sorrow,
 Nor ever feel a fear ;
 But blessed, pure, and holy,
 I'd dwell in Jesus' sight,
 And with ten thousand thousands,
 Praise him both day and night.

3 I know I'm weak and sinful,
 But Jesus will forgive,
 For many little children
 Have gone to heaven to live.
 Dear Saviour, when I languish,
 And lay me down to die,
 O send a shining angel
 To bear me to the sky.

4 O there I'll be an angel,
 And with the angels stand,
 A crown upon my forehead,
 A harp within my hand;
 And there, before my Saviour,
 So glorious and so bright,
 I'll join the heavenly music,
 And praise him day and night. MISS MARY GILL.

Golden Promise, page 67.

Happy Voices, page 22.

Hymn 71.

HARK the sweetest notes of angels, singing
 Glory, glory to the Lamb;
 All the hosts of heaven their tribute bringing,
 Raising high the Saviour's name.

CHORUS.

We will join the beautiful angels,
 We will join the beautiful angels,
 Singing away, singing away,
 Glory, glory to the Lamb!

2 Ye for whom his precious life was given,
 Sacred themes to you belong;
 Come and join the glorious choir of heaven,
 Join the everlasting song.

CHORUS.—We will join, etc.

3 Hearts all filled with holy emulation,
 We unite with those above;
 Sweet the theme—the theme of free salvation,
 Founts of everlasting love,

CHORUS.—We will join, etc.

4 Endless life in Christ our Lord possessing,
 Let us praise his precious name;
 Glory, honor, riches, power, and blessing,
 Be forever to the Lamb.

CHORUS.—We will join, etc.

Golden Censer, page 1.

A P P E N D I X.



BY REV. J. H. VINCENT.

APPENDIX.

I.

The Infant Class.

I DESIRE to address a few plain counsels to those who have been placed in charge of the smallest scholars in our Sunday-schools; who, having been appointed to preside over the Infant Department, are sometimes discouraged because the work is so arduous and the reward so long deferred; who, having so often heard it said "only the little ones," have come to feel, or have been in danger of feeling, that their position is of little importance. Let me counsel you,

First. To remember that your work is one of great dignity.

It has to do with mere babes; but babes are the beginnings of all that is great in human character and achievement. The princes of our race, the philosophers and poets and preachers—the glorious saints of four thousand years and more in heaven—these all began as babes on earth. The "Alpha and Omega" himself, who is the "Prince of the kings of the earth," "the King of kings and Lord of lords," who "has the keys of hell and of death," was once the *babe* of Bethlehem. When Isaiah announced His incarnation, he proclaimed, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." What shall this "strong hand" and ruling "arm" do when He comes? What is "the work before Him?" Shall He show forth His power by uprooting the mountains, emptying the oceans, or summoning new stars into the voids of space? The prophet himself answers: "He shall feed his flock like a shepherd:

he shall gather the lambs with his arm, and carry them in his bosom." This prophecy was fulfilled. We find Jesus on the earth, his "strong hand" outstretched to the children of his times, his ruling "arm" folding them to his bosom, and his sweet, clear voice, that still sounds among the centuries, saying, "Suffer little children, and forbid them not, to come unto me."

A work that deals with the childhood thus sanctified and exalted by the Saviour's word and touch; a work that imitates such a perfect example; a work that handles such immortal possibilities, must indeed be one of infinite importance and dignity. The teacher should fill his heart with this truth.

Second. Remember that you are to teach the religion of Jesus Christ to these children.

The conscience and the affections of a child are responsive to law and character quite as early as is his intellect to the statements of fact and principles. The child's love, like a fragile tendril, seeks something it may cling to. Its early sorrows need comfort. Its early sins need pardon. It is the teacher's work to lift up law before the infant conscience, to hold the Lord Jesus within reach of his longing love, and to soothe his earthly sorrows with heavenly balm. The infant class work is "work for souls" as really as is that of the pulpits. The truth as it is in Jesus is the food wherewith you are to "feed the lambs." The "paths of righteousness" are the paths into which you are to lead their feet.

Third. Remember that you are to aid the little ones in cultivating the spirit, and in performing the acts, of devotion.

Children's prayers reach the ear of God, and if offered in true faith, receive a prompt reply. Every such prayer, by its reflex influence, strengthens and exalts the child's character. This result is the more marked with infancy because of its quick susceptibility. Then, these early impressions and convictions remain through the whole of life. How the mountain, that our eyes gazed upon in childhood, was magnified and glorified in our thought! We return in mature

life and look upon the mountain again, but with somewhat of disappointment. It is not so vast as we thought. The earliest views we get of God should be so clear and strong that the influence of them might go with us through life. He will never disappoint us. The mountain to our manhood's vision may be less lofty than that our child-eyes wondered at; but the infinite God will ever be a wonder and a glory, and no maturity or expansion of intellect will ever outgrow a true thought concerning him. Therefore the utmost care should be used to make the right impressions upon even little children when they attempt to pray. The devotions of the infant class should be full of reverence and silent awe, and then of gratitude and gladness. They should not be merely *performed*. They should not consist of mere ritual or recitation. Every prayer and every song should be preceded by preparatory explanations and reflections and summonings of the children's thought, reverence, and love, as for a holy service, so that they might wait for God's answer, and go away saying, as did one little darling, "I think I shall do right this week, for God's going to do it for me. I asked him."

Fourth. Make your infant-class room the most attractive and charming place in the world to your scholars.

One may admire the setting of a diamond without failing to appreciate the gem itself. The Gospel you teach will not lose its charm or power by brightness, freshness, comfort, and beauty in the room where you teach it. Convenient seats, pleasant carpets, soft cushions, fresh air, frescoed walls, floral decorations, stained glass windows, mottoes and pictures on the walls, delight the little ones, and will interest them in you and the Gospel you bear to them. "Father Gardner," in Washington, D.C., has rare taste in the adornment of his infant class room. He is a very old man, but a very *young* old man. He has crossed the eighties, and although some snow-flakes have rested on his brow, his heart is buoyant and sprightly and gladsome as it could possibly have been sixty or seventy years ago. In his infant class hall

canary birds sing in their cages, and bouquets in beautiful vases throw their fragrance and radiance over the room. Of course if the birds sing when he talks, or in any way disturb the children in their lessons, he has a way of covering up the cages, and the little warblers are "as still as church mice." But the birds and the flowers help the old man wonderfully. How the little members of that class look forward all the week to their Sunday-school, with its birds and blossoms, and blessed old teacher of the gray hair and glad face! To some of them it is the only oasis in the week's journey; to all it is an Elim. Although you have not a large supply of money, you may do something in this direction, for water is free, and whitewash cheap, and flowers—do they not grow for all? Wreaths and festoons of evergreens may be better than frescoes. In almost every community there is some one with artistic skill enough to prepare on plain paper beautiful mottoes to hang on the wall, and illustrative designs to use in teaching.

Fifth. Remember that to teach little people effectively you must use objects for the illustration of your teachings.

The eye receives more knowledge, and that more readily, than the ear. Hence eye-teaching is more effective than any other. You may discourse from the pulpit with the eloquence of a Chrysostom, but if the sexton should carry his taper about to light the gas-burners all your oratory will go for nothing. That little tongue of flame will win the attention of your audience in spite of you. Hence in teaching children, who have still less power of self-direction than adults, so far as attention is concerned, you must use objects, or draw word-pictures, or tell stories and parables, that by putting knowledge in concrete forms you may win and retain the attention of your pupils. Hence, in the infant class especially, appeal to the eye in your teachings. A leaf, a grain of wheat, a flower, a dried branch, an apple, a toy, a lamp, a cane, a pebble, a stuffed bird, a piece of white paper, a blotted page, a torn book, a grain of sand, a globe—how many things there are in this world from which lessons may be drawn or by which they may be illustrated! Can you

find an object in nature that does not hold in it somewhere and somehow a truth proper to be taught to your pupils? Especially keep your mind full of Scripture incident. Bible stories and apt illustrations from nature should linger on the teacher's tongue, ready for use at bidding. Little learners like amazingly the "likes" of a true teacher's discourse.

Sixth. Remember to so employ objects and pictures in teaching as to excite a high degree of curiosity in the child's mind.

An eminent educator says: "Curiosity is the parent of attention." The teacher who allows the pictures he would use in teaching to hang for weeks and months on the wall before the child's eye, must **not** wonder that the pupil shows but little interest when the picture is brought down to be exhibited to the class, or form a text for the day's lesson. Have not all the children seen it for months? Did they not "eat it all up" with their eyes, as one little fellow expressed it, the first day they came into the room where it hung? The teacher should learn to conceal as well as to reveal. One of my correspondents suggested the following plan for teaching a biblical alphabet to his infant class. One of its principal advantages is in the hiding and gradual unfolding of its contents. He says: "On a long roll of coarse paper the other day I painted (with an ordinary store marking brush) several letters, very large and bold. Just above each great letter I placed two or more words of which it is the initial. The roll is hung on a regular window shade roller, so that I can pull it up or down. The 'Edmond Song Roll' would be better, but as I cannot afford that, I resort to the shade fixture. Each letter stands for two or more Bible characters, whose names in smaller letters are spelled out in full above it. While only the great letter appears, the scholars recall the names of persons beginning with that letter. As the lesson roll comes down these names are also seen. Then comes the next letter, then the names of which it is the initial, etc., etc. Thus I excite curiosity, secure frequent repetition, and go over a great deal of Bible history every Sunday which does not interfere with our regular lesson. This is the way the roll appears when I first lower it:

A

Then, pulling it down a little further, we have :

ABRAM.
ABEL.
ADAM.

A

You see that the large letter comes first into sight. Then the scholars try and recall the names that are to follow. When these finally appear they tell me all they know about each. This is the way the roll looked the first Sunday after a lesson :

D

CORNELIUS.
CANAAN.
CAIN.

C

BALAAM.
BAAL.
BENJAMIN.

B

ABRAM.
ABEL.
ADAM.

A

THE INFANT CLASS CABINET

is another help in this direction. This is a closet box, or case, for preserving the pictures and other objects to be used in teaching. The key is in the hands of the teacher. No eye but the teacher's ever looks into it. No hand but his ever enters it. New pictures, etc., are placed in the cabinet only in the absence of the class. The walls of the room may be adorned with a few pictures, but not with those to be used in teaching. These are hidden until needed for use in the class.

Some of the advantages of this little appliance are these :

1. The objects are preserved from dust and damage.
2. They do not become so familiar as to lose their power.
3. The opening of the cabinet excites curiosity. The teacher's key is worth more than a bell.
4. It arrests attention. Try an experiment. Take down a picture from the wall where it has been hanging for six months, or take it from a box or closet. See what indifference during the one and what intense interest during the other performance.
5. Old lessons may be repeated and old pictures exhibited again with no diminution of interest.

THE BLACKBOARD

is invaluable for the same reasons. The creation before the eyes of a class of some line, diagram, letter, or picture, always holds them spellbound. The teacher can conceal, and slowly or suddenly reveal, as he wills, the lesson he is giving. The little ones forget every thing else as they watch the wonder-working crayon, and connect the teacher's words with the sketches wrought by his hand on the board. The sexton's taper will be less likely to divert attention while this exercise is going on.

Seventh. Endeavor, as far as possible, to secure unity in the subject and variety in the methods of each day's study.

Elastic as rubber balls, juvenile brains leap from topic to topic with marvelous rapidity. It is difficult to hold them

for any considerable length of time to one subject. This is the reason that repetition is so indispensable; that line must be given upon line and precept upon precept. And for this reason you must concentrate your efforts so as to make at least one deep and strong impression at each session of the class. This can only be accomplished by variety in the methods we employ. The one topic for the day must be held up in the prayer, set forth in the songs, illustrated on the board by the picture and story, recalled by questions, reviewed and re-reviewed with such a diversity of devices, that the attention of the restless pupil shall be steadily held to this one truth.

For this reason I like the class method so admirably explained and so successfully employed by Mrs. Knox. The change from class-recitation to that of the simultaneous review secures both variety and thoroughness.

Eighth. Remember the demands of the child's physical nature.

Don't require him to hang his feet from a high bench, or "sit still" under fear of your wrath, until the school-room becomes a prison, and your law like fetters to him. Don't let his physical discomforts so divert attention from your teaching that he really does not know what you are talking about. Give the little lungs fresh air and plenty of it, and the little limbs ample room. Systematize the "fidgets" once in awhile into a pleasant gymnastic exercise of some sort. Let the class fold arms, rise and sit, twirl fingers, and turn bodies, march and countermarch, if you please, just as they do in every well-regulated secular infant school. It seems to me I could usually in some way connect the facts of the lesson with these movements, so as to make even the relaxation of the class a medium of instruction in the lesson for the day. Thus, in the lesson about Jesus at twelve years, the *seventy* miles from Nazareth to Jerusalem, and the *twelve* years, and the *eight* days of the feast, and the *third* day, were all used by one teacher as a guide for a sort of gymnastic exercise in the class—the children rising and sitting *three* times, counting *eight*, striking their hands *twelve* times, and finally raising both hands seven times to show how "many miles it

was to Jerusalem from Nazareth." This exercise was used merely to *rest* the weary little fellows, but it incidentally gave them several definite ideas about time and distance as suggested by the lesson for the day.

Ninth. Remember, as far as possible, to keep your scholars under Sunday-school influence all through the week.

The plan of having a lesson for the infant scholar to carry home is good. It induces mother and father, and older brothers and sisters, to help the "pet" study. If the lesson can be in pictorial form it will be all the better. The picture wins the little one; the little one wins the larger, and thus little and large study a lesson at home during the week.* This supposes that a uniform lesson is used in the school, a plan now accepted and employed by all schools that claim to be thoroughly organized and efficient.

The teacher must come in contact with the scholars as frequently as possible. The casual meeting on the street should be hailed as an opportunity for tightening the bonds of mutual affection, recalling the lessons of the last Sabbath, and reminding the pupil of the obligations for the next. The occasional "pastoral call" of the teacher at the home of the scholar will win the parents, secure their co-operation, and enable the teacher to understand the home surroundings of his scholars, and to adapt his instructions thereto.

The scholars may be used as "carrier doves" from the school to the family for the transmission of practical tracts, books, and other appeals in behalf of Christ and his cause, by which the parental confidence may be increased, and the religious influence of home strengthened. Practical religion, taught at school, and connected by the teacher with home scenes and experience, will do a great deal toward recalling, through the week, the instructions of the Sabbath.

Tenth. Use the word of God in the class.

There is a tendency to crowd the Bible itself out of the

* The "Picture Lesson Paper," published by Carlton & Lanahan, 805 Broadway, contains lessons for little people beautifully illustrated. The paper is issued monthly, but may be cut up into papers of two pages each for a Sabbath. Price, 25 cents a year.

infant school-room by the numerous adaptations, monosyllabic, pictorial, etc., of its teachings to the juvenile capacity. The teacher too often fails to distinguish between the Bible incidents he narrates and the secular stories, parables, etc., which he gives his pupils. Whatever fact or lesson from God's word is given to the class should be *read in their hearing* from the open Bible. Use pictures, blackboard objects, ellipses, questions, familiar illustrations, and whatsoever else may contribute to the clear statement of Bible truth, but before you leave the subject give the simple "word of God" account of it. Therefore every infant class-room should contain a neat Bible stand, and on it a large copy of the Holy Scriptures. Let every lesson that is drawn directly from the Bible be given to the scholars, sooner or later, in each recitation, from the Bible itself. It is well to bring up children to know that even in God's word, that great volume that by its size almost repels the little student, there are plain sentences and charming stories and precious lessons that even infancy can understand and enjoy.

Eleventh. Remember that you cannot teach an infant class without thorough and careful preparation every week.

It is not an easy thing to hold the attention of children. In order to it the lesson must be thoroughly inwrought into the teacher's mind. He must have his heart full of it. He must look at it from a child's view-point. He must know what to omit, and how to "put" what he has selected as appropriate to be taught; and above all, how to excite the thought, conscience, and heart of each pupil by the lesson. This requires patient, plodding, prayerful preparation. From Sabbath to Sabbath keep thinking, planning, experimenting, and pleading with God with reference to this great and holy work.

Twelfth. Be a source of comfort to your scholars.

Old people, who have outgrown the experience of childhood, are too apt to forget its trials and vexations. We men with great boots on forget that the pebbles in the morning pathway of life are very painful to the tender little feet that travel there. So we march on, dragging our children with

us, unmindful of their sorrows, chiding their tears, and sarcastically bidding them "not to be *babies*." Alas! we forget we too were "babies" once, with tender feet and tearful eyes. God make us men more mindful of our own early miseries, that we may more truly sympathize with the trials of our children!

The true infant class teacher is full of tenderness. He rules by love rather than by law.. Loving ardently, he places himself frequently in the spheres where his scholars live, feels what they feel, and bringing his larger experience and maturer judgment to his aid, gives the little ones comfort where the less discriminating and less generous nature would administer chiding. So they come to him with their sorrows, knowing that he has sympathy for them. His smiles light up their tears. His prayers are always ready to go up to God for their welfare, and they think of him as a true and constant FRIEND. A writer in the "Rhode Island School-master" thus expresses the policy and relation to his pupils of such a teacher:

The twig is so easily bended,
I have banished the rule and the rod;
I have taught them the goodness of kindness—
They have taught me the goodness of God.

My heart is a dungeon of darkness,
Where I shut them for breaking a rule;
My frown is sufficient correction;
My love is the law of the school.

When the lessons of life are all ended,
And death says, "The school is dismissed,"
May the little ones gather around me,
To bid me "good-night," and be kissed.

II.

Country Infant Classes.

I OFTEN hear teachers in country places complain that they do not enjoy the advantages of city teachers, and justify themselves for not attempting much in view of these disadvantages. Here are some words from a country teacher, whether myth or maiden matters not, so that the words spoken are sound words.

NINETTE, THE COUNTRY TEACHER.

1. HER DIFFICULTIES.—Think of my lot; in a small country church, a class of thirty infants, no infant class room, no singing possible in the class, no carpets, no frescoed walls, no gallery sittings, no silver bell, no—well, never mind, what a delightful class I have! And what delightful times I have in my class!

2. HER PROGRAMME.—1) At the opening of the school we all go to the front seats. Superintendent always notices us, and says a kind word to his “little lambkins.”

2) After the teachers’ roll-call we go into the back part of the church, where we will not interrupt others. Superintendent often says as we march down, “There goes the best part of my flock. Don’t let any body disturb them.”

3) When we are all in our places, and quiet as “church mice,” I raise both my arms without speaking a word. The scholars do the same. I fold my arms. They fold theirs.

4) Then in a *whisper* we all say:

1.
Softly whisper,
Softly speak,
Little children,
Still and meek.

2.
Hush! and listen!
Do not play;
Hear what teacher
Has to say.

3.

When from sin
We turn away,
When we sing,
And when we pray,

4.

When our hearts
To Jesus rise,
Jesus answers
From the skies.

5) I tell them in low tones the story of the lesson for the day, and drill them on the "Golden Text." We use your Picture and Bold-Text Lessons on a "Year with Moses." Their answers are in concert, distinct, low, and sweet. How plainly one can be heard even in a low tone when the words are clearly spoken !

6) Of course I have a blackboard ; one of Schermerhorn's. I asked the parents of my scholars for money, and they gave me all I wanted. Matt. Merrill, our librarian, is a carpenter, and a clever fellow. He made a frame for the board, which stands in front of my class. The superintendent says it is almost as good as a partition between my class and the school.

7) Once a month I meet the children at a private house to sing. We can sing ten different tunes now, although we do not sing in the class at all. Superintendent often selects opening and closing songs that we know.

3. HER BLACKBOARD LESSONS.—Somebody wrote me the other day to ask this question : "How do you get up your blackboard exercises ?" I answered the question by post, but I kept a copy for you. Here it is :

1) I don't use the blackboard for the sake of using it. I don't contract and weaken spiritual truth by putting it into chalk lines and limitation. Think of trying to crayonize "Eternity !"

2) I don't follow the published "Blackboard Exercises" of the magazines. I can't. It's like David trying to use Saul's armor. Every mind, if it really knows a subject and loves to teach it, has its own way of "putting" a lesson. The blackboard exercise, to have any force in it, must be the product of the individual who teaches the specific lesson. Perhaps this is putting it too strongly ; but *I* can no more

teach other people's blackboard exercises than I can wear their hats and shoes, or (to be a little more graceful in my way of saying it) adopt their style of speech or composition.

3) When I do get up a blackboard lesson I first of all take a slate and somebody's youngster, and try (during the week, of course) to teach the Sunday's lesson to that youngster, using the slate only when I can the better make him comprehend the story or subject. The result is, I put nothing on the slate but what is needed, and although the "Institute Blackboardists" might see no artistic merit in my slate marks, I see *unity* in them, and my scholar understands the lesson all the better for it.

I don't like the idea of getting up sermons as sermons, lessons as lessons, etc. Think of somebody writing a letter to his mother or sweetheart, following precisely "The Letter Writer's own Book." If a man loves he can find words of his own. If a man keeps God's grace in his heart and has God's Gospel in his brain, he will not "get up" artistic or "model" sermons, nor perhaps think of his productions as sermons at all. Yet with such love what genuine sermons he will preach! In teaching it is all the same. Love! LOVE! LOVE! Isn't this the main thing, Mr. Editor? And wont this incite to diligence, quicken the intellect, insure spontaneity, suggest methods, and all that?

4. A PRACTICAL PLAN.—I find the habit of talking to children every day is my greatest help. I have three little brothers. Our next neighbor has two little girls and a boy, so I practice on these almost every day. And they enjoy it. Telling the same story over three or four times a week, watching and avoiding the words our juveniles don't understand, observing the questions and statements which take the strongest hold on them, I get the whole subject ready by Sabbath, and know exactly how to *rivet* the attention of my whole class. And I *do* enjoy it so much! "It's the girl's meat and drink," my old grandmother says. If I dare venture one word of advice to my good sister from Bethlehem it will be, Every day talk with children about the lesson for the next Sabbath.

III.

Whisper Songs.

I.

JESUS, my hands I lift to thee ;
I look above, thy light to see ;
I list, to hear thy whispers low ;
I wait, that I thy will may know ;
I pray thee take me as I am,
And make me, Lord, thy little lamb.

II.

Noiseless feet and folded hands,
Eyes that watch our teacher's face,
Prayerful hearts and reverent tones,
In this dear and holy place ;
Hearts in waiting to receive
All our heavenly Father's grace.

III.

Every precious word of truth
Gladly to our hearts we take,
Help us, Lord, to understand,
For the blessed Jesus' sake.

IV.

Two little feet,
To walk the way to heaven ;
Two little hands,
For loving labor given ;
Two little eyes,
To read God's holy word ;
Two little lips,
To praise the blessed Lord ;
One deathless soul,
Beaming with love and light—
So shall we live
Always in Jesus' sight.

V.

Like Jesus let me be—
 Gentle and mild;
 Obedient and true—
 A holy child.

Like Jesus let me grow—
 Loving and wise;
 Like him, to heaven, at last,
 Let me arise.

VI.

Little voices
 Whisper low,
 Very near us
 Now, I know,
 Blessed Jesus
 Bends his ear,
 That our praises
 He may hear.
 He can hear us
 Just the same,

Though we only
 Breathe his name.
 Happy children
 Sweetly sing,
 Like the robins
 In the spring.
 Jesus, bending
 From his throne,
 Hears and treasures
 Every tone.

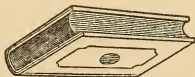
VII.

We are coming, gentle Jesus,
 For thy loving voice we've heard;
 We are coming, we are coming,
 Little soldiers of the Lord.
 We are ready, gentle Jesus,
 Let us but thy beauty see;
 We are ready, we are ready,
 Evermore to follow thee.—MRS. S. M. I. HENRY.

IV.

Specimen Infant Class Lessons.

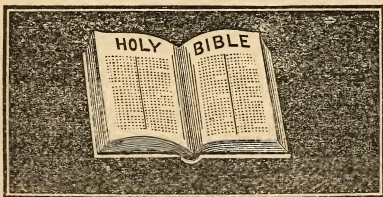
I. THE PRECIOUS WORD OF GOD.



THE teacher, holding in her hand a Bible, closed, asks several questions about it. She does not use the word "Bible." It is a Book. The scholars must be encouraged to tell all they can about its parts, as the leaves, cover, etc.; its material, as paper, leather, etc.; its size, shape, color, etc. See if the children know any thing about making books. Let them give the several uses of books. Name several books you have at home. Name this book. The teacher explains that the word Bible means book.

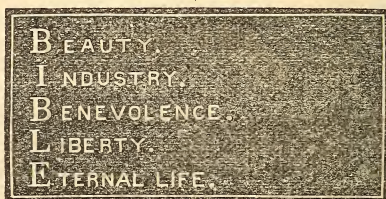
How can I use this book? One of the children will say, "Open it."

The teacher can now either hold the book in her hand, or draw a picture of an open Bible on the blackboard, as follows:



Books are written or dictated by the author, and then printed. Explain about writing, dictating, and printing. This book is printed. The author did not write it. God the author; "holy men" of old the writers. Did your mother ever put a pencil in your hand before you knew how to write, and then hold your hand and write a little letter for you? Or did she ever tell you what to write after you

knew how? In some such way God guided or taught the writers of the Bible. Can you name the *author* of the Bible? [God.] Now can you name some of the writers? What is the *use* of the Bible? How many letters in the word Bible? Name them.



Teacher may select five children whose first or last names begin with these letters, and stand them in a row before the class; or she may print the letters on the blackboard; or take five large letter cards and hold them up before the class, and then connect an idea with each letter. For example, she may take the blessings which the Bible imparts, or the qualities it begets.

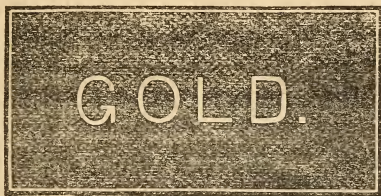
1. **BEAUTY.**—Beauty lies in the *soul*. A pretty face loses its charm if its possessor has a cross, surly, selfish manner. A homely face becomes beautiful if love, patience, gentleness, etc., shine through it. Bible truth begets true loveliness of character.

2. **INDUSTRY.**—The Bible gives us work to do; tells us how to do it; gives us love for it; makes us happy in it. Laziness is one of the sins of men. Every Bible lover is a busy worker.

3. **BENEVOLENCE.**—A long word for *love*. Love to every body and every thing. This the Bible begets. It says of God: GOD IS LOVE. It says to man: THOU SHALT LOVE THE LORD, and LOVE THY NEIGHBOR AS THYSELF.

4. **LIBERTY.**—The Bible makes the slave free. It makes nations free. It makes a child free from bad habits. Describe the power of sin. It is like an iron chain. Bible truth breaks the chain.

5. ETERNAL LIFE.—Body dies, soul lives. If the soul loves God's truth, and believes in Jesus, though the body dies, the soul lives forever. *Never* die! Never! NEVER!! NEVER!!! *Forever* live! Forever! FOREVER!! FOREVER!!! Abraham is living *now*! David and Paul are living now! They shall *never* die! These children shall live forever! Let the children name the five words as given above. The teacher can illustrate each point by stories or home-pictures.



Let the teacher now present the word GOLD to the eye of the children. If the Bible gives us so much, it must be better than gold. Gold is the thing men love most. The Bible is better than the best thing on earth.

A STORY.—In France, a man was selling Bibles at the gate of a city. He held one in his hand, and called out to every body, "Here is all the gold in the world for a shilling." A little boy came to him and bought a Bible for a shilling. He took it home. He was converted. His father and mother were also converted from reading God's words and commandments. He died full of joy. He found out that his shilling Bible was worth more than all the gold in the world. Why is the Bible better than gold?

Scripture text. Let all the scholars memorize this verse?

*"I Love Thy Commandments above gold; yea,
above fine gold."*

"This single book I'd rather own
Than all the gold or gems
That e'er in monarchs' coffers shone:
Than all their diadems.

Nay, were the sea one chrysolite,
 The earth a golden ball,
 And diamonds all the stars of night,
 This book were worth them all."

[To TEACHERS.—1. This lesson may be employed for two, or even for four Sabbaths. One such lesson a month, firmly fixed in a child's mind, is worth a dozen lessons superficially studied. 2. You must not use the printed lesson in the class. Fix it in your mind, and then with other illustrations, or in such forms as you prefer, teach the children.]

II. GOD OUR FATHER.

CONVERSATIONAL INTRODUCTION OF SUBJECT.

Where do you live, Willie? And you, Nellie? And you, John? What kind of a house do you live in? Is it of brick, stone, or wood? What do you call your house? [Answer to be elicited is, *Home*.] Who lives in your house besides you? Whom do you love most at home? How many of you have father and mother? [All who have may hold up a hand.] How many have father but no mother? How many have mother but no father? Is there a scholar here who has neither father nor mother? What do you call such a child? [Answer to be drawn out—*Orphan*.] Who is the father of all? [Draw answer—*God*.] Is he *my* father? Is he *your* father? [Let little fatherless child in class stand up.] Has this child *no* father? [Elicit answer easily from all—*Yes, God is father to the fatherless*.]

Our lesson to-day is about GOD OUR FATHER.

BLACKBOARD PRESENTATION OF SUBJECT.

On the blackboard make several letters, as O, D, F, T, G, A, H, R, E, U. As you make each letter let all give the name of it. Then rub all out, and place on the board,

<p style="text-align: center;">G O D OUR F A T H E R .</p>
--

Point to the words often, and let the children say them over and over.

TOPICAL DIVISION OF SUBJECT.

[We now wish to impress upon the class the following truths about God our Father: 1. He is very powerful. 2. He is very wise. 3. He is a loving Father. 4. He forgives. 5. He takes care of us. To do this we must begin with what our children know about their earthly parents. From the earthly we may lead them to the heavenly.]

1. Could John here, or Willie, lift his father and carry him all about the room? Could father lift John? [O yes.] Why could not John lift his father? [Not strong; not powerful enough.] But his father could lift John, because father is [strong, powerful.] So our Father, God, is strong, stronger than John's father—very, very powerful. He can make sky, and stars, and sun, and and All repeat three times,

God our Father is very powerful.

2. By questions (about reading books, making bread, sewing, finding the way about the house, or town, or city, knowing what to do in danger, etc.) show what it is to be wise, and that God is wise. Then repeat three times each sentence,

1. God our Father is very powerful.

2. God our Father is very wise.

3. So, by questions about loving baby, mother, father, bring out, and cause to be repeated,

3. God our Father is a loving Father.

4. Explain about forgiving, and remind all of the kiss and kind words mother or father has given after the crying and sorrow for wrong doing. Then repeat three times,

4. God our Father forgives sin.

5. By questions about danger—falling down, tipping over lamp or candle, getting hurt in various ways—draw out the idea of help and of preservation from danger. Then

show that God helps and takes care of us. Repeat three times,

5. God our Father takes care of us.

If possible recall the five truths, and repeat them all over again once, twice, or oftener. Then put them into this condensed form and repeat several times,

God our Father is powerful, wise, loving, forgiving, and takes care of us.

III. THE BLACK-BOARD WORD-LESSON.

This is the way a five-year-old was taught the first lesson of our new series, "A Year with Moses."

Sitting on the floor in front of the black-board, the little fellow pronounced the letters as his teacher made them with the crayon, thus :

ISRAEL.	SATAN.	BRICKS.
EGYPT.	WORK.	MORTAR.
PHARAOH.	FIELD.	CITIES.

As each word was finished, the child was taught to pronounce it as he would the name of a person to whom he had been introduced. Soon he learned the name of an old man—**ISRAEL**—who had a great many children and grandchildren. All these were called the "children of **ISRAEL**." They lived, not in New York, not in Illinois, not in New Jersey, but in **EGYPT**, a country far away. That country had no president, (the child had a Grant badge, and had heard that Grant had been elected President,) but Egypt had a King, a cruel, wicked (the child said "very naughty") King, and his name was **PHARAOH**. These words were recognized, not by spelling, but by looking at them as words representing persons. His teacher then talked about **WORK** in the **FIELD**, and how hard and cruel and "naughty" the King was. "What do you mean by field?" asked the teacher.

The child answered: "Where the cows go and eat, and where the men work." The poor children of ISRAEL had to make BRICKS and MORTAR. [The little fellow had soiled fingers and shoes and trousers many a day with mixtures of sand and water in the yard, which he called mortar.] With these BRICKS and MORTAR the poor children of Israel built great CITIES for the "naughty" King PHARAOH. Over and over again he aided his teacher in telling this story, recognizing the words, and criticising now and then the E or the C or the S because "not made right." Then the teacher talked of the King SATAN that rules bad, weak men, and how hard a life of WORK and sorrow is this life of sin. The poor children of ISRAEL needed somebody to save them from King PHARAOH, and we need some one to save us from King SATAN. Then the teacher told the child of Jesus, and he went to bed that night with the story of Jesus in his mind. May the Christ he heard of at the last moment be the theme of his talk when the night of death comes, and may He be the pledge of the child's eternal life in the morning!

Dear teacher or parent, put the same words on the slate or black-board. Introduce your pupils to them. Talk about them, do not weary of repetition, and then see if the little fellows can supply the missing words in the following story:

"There was an old man called He had a great many These, and their children, were called the children of They lived in a country called , where reigned a very wicked , whose name was This made the do very hard in the They made and , and built great , and had a great deal of trouble. God raised up a man to save them. So all wicked children and men and women are under a cruel , whose name is , and they have a very hard and bitter time. God has raised up a Saviour, who is Jesus the Lord."

IV. INFANT-CLASS LESSON.

[*A lesson given at Cross-street Sunday-school, London, England, to the infant class, Oct. 11, 1868.*]

BY MISS SUSANNA E. AVIOLET.

After singing the hymn, "Around the throne of God in heaven," etc., the teacher put up the following text, "The marriage supper of the Lamb;" the children spelling the words one after another.

What is another word for marriage? *Wedding.* Who is the Lamb? *Jesus.* Yes, because he is so gentle. Where is Jesus living now? *In heaven.* Well, this marriage supper is to be up in heaven, and you and I and all people are invited to go to it.

All, whether young or old, rich or poor, good or bad, black or white.

Here, at weddings, only a few people are asked; if all were asked what then? *There would be no room for them.*

In heaven there will be plenty of room, even if all the people in the world were to go.

Now, at a wedding, every thing is as beautiful and nice as the persons can afford; there are flowers, fruit, music, etc.

I was once at a wedding where the flowers on the table looked so beautiful!

There were pink roses, white lilies, and many others; the flowers at the supper in heaven will be much more beautiful.

Suppose one of you gave me a beautiful nosegay. No, I wont suppose, I will tell you what once really happened.

It was my birthday, which is very early in the spring-time.

A day or two after, when I went into my parlor, there stood on the table one of the prettiest little flower-stands that you ever saw, and in it one of the sweetest nosegays I had ever had given me—some white snowdrops, some yellow primroses, some sweet-scented violets, one red geranium, and all these surrounded with fern leaves. O what care I took of my nosegay! changed the water every day, and I would have given a

great deal to have kept it fresh and beautiful forever. But I could not. One after another the leaves dropped off, and, do what I would, at the end of two weeks my beautiful nosegay was all withered, and I had only a few dry leaves and bare stalks. But in heaven the flowers never wither—the music never goes wrong—the fruits are always good. Besides, there is no darkness; there are “beautiful songs, which never tire,” and “beautiful light, without the sun,” for God is there, lighting it all up with his great glory.

As I told you before, all sorts of people are invited to go to this beautiful feast; but then two things must be done before they will be fit to sit down at it with the Lord Jesus and the holy angels.

John and Mary had a kind father and mother, who tried to make them happy. It was John's birthday, and his mother said he might have some little boys and girls to tea. How busy mother was the day before, making the cakes and tarts, and buying the oranges, and apples, and nuts, and goodies! On the birthday, mother sent John and Mary out into the garden after dinner to play until she was ready to dress them. They did like some children I know; they liked to play in the dirt, and when they came in, O how dirty they had made themselves! Their aprons were dirty, and so were their shoes and socks, their hands and their faces; their heads looked as rough as rough could be. Now were they fit for the birthday party? *No.* What would mother need to do to them before they could meet their young friends? *Wash and dress them.* And so she did. She took off their dirty aprons, and socks, and shoes, and then she got a basin of water, and soap and towel, and washed their faces and necks, and arms and hands, quite clean; then she put on their clean socks and shoes, their best frocks, and nice, clean aprons; last of all, she brushed their hair, and now they were fit to meet their little friends because they had been—*washed and dressed.* So, dear children, before we can sit down to the marriage supper of the Lamb our souls must be washed from sin in the precious blood of Jesus, and clothed with the white robe of goodness, which God will give to all who ask for it.

Jesus Christ once told a story about this which I will tell you.

Before I tell it you, as you are rather tired, you may stand up for a little while.

[After the children had gone through some manual exercises, and sung part of the hymn, "There's a rest for little children," the lesson was resumed.]

Well, Jesus said: Once there was a king, who made a wedding supper for his son, and invited some people to go to it. When the supper was quite ready, he sent his servants to call them, and tell them the beef and veal and other things were cooked, and that they were to come to the marriage; but the people would not go. So he sent again, but still they would not go. One was a farmer, and said: "O I can't go! I must go and see after my sheep and cows." Another, who was a tradesman, said: "*I've* no time to go; I must go and sell my things." They did not care for the great honor of having supper with the king at his palace. The others behaved worse, for they treated the king's servants very cruelly and then killed them. O how angry the king was when he heard of their wicked behavior! Some time after he sent an army of soldiers against them, who killed these murderers and burned the city in which they had lived.

As those people who were first invited would not go, the king said to his servants: "The wedding is ready, but those whom I invited were not worthy; so go into the streets and lanes, and as many as you find, ask to the wedding."

They went out into the streets, and as many as they saw they asked to the wedding feast.

How surprised the people must have been! Very likely there was a poor beggar, to whom the servants said: "The king invites you to supper at his palace."

The man would perhaps say: "Are you making fun of me? *I* go to the king's palace? I'm not fit; my clothes are dirty and ragged." Then the servants would answer him and say: "*We do* mean what we say; it is all quite true. If you do but wish to go you may, and when you get to the palace the king will give you all you need to make you fit to sit down

at his table." I think I hear the poor beggar say to himself: "Well, I'm sure I want a good supper. I'm hungry enough, for I've had very little all the day. I'll go and see if it's all true." So away he goes, feeling rather afraid, and when he gets to the fine steps leading up to the door, and sees the soldiers standing before it, his heart beats very fast, and he almost thinks he must turn back. However, he is so hungry that he makes up his mind to try. When he gets to the very door the soldiers tell him it is all right—he may go in. And then he is shown the bath-room, where he can wash, and then a white wedding robe is given to him, and now he feels fit to sit down to supper.

So, all who come are first made fit, and then go into the supper-room and take their places at the table. All but one, who will not take a wedding garment. I can't tell you why he will not; perhaps he thinks his own clothes are good enough. However that may be, in he goes to supper without the white robe. Presently the king comes in, and soon he looks at this man and says: "Friend, how is it you came in without a wedding robe?" What could the man say? He knew he ought to have had one on; he knew he could have had it for the asking, and that he did not need to give any money for it. He could say nothing at all. Then the king said to his servants: "Take this man, and tie his hands and his feet, and cast him outside." They did so, and then the man found himself outside, in the dark, cold street. He could hear the sweet music, he could see the bright light streaming from the windows, but he was outside—the door was shut. He could not get in again because he had not on *a wedding garment*.

If you or I, dear children, *could* get into heaven without a wedding garment, in other words, a white robe, we, too, should have to be taken away and cast outside heaven into the dreadful darkness of hell, where the devil and his wicked angels live. Do you wish to sit down at the marriage supper of the Lamb? Then you must go and ask the Holy Spirit to wash your souls quite clean with the precious blood of Jesus, and clothe you with the white robe.

The children were then questioned on the lesson, and the following hymn was sung :

“ Come, Holy Spirit, come,
O hear an infant’s prayer !
Stoop down and make my heart thy home,
And shed thy blessing there.

“ Thy light, thy love, impart ;
And let it ever be
A holy, happy, humble heart,
A dwelling-place for thee ! ”

[The sentences in italic indicate the answers given by the class.]

It will be obvious that the lesson is taken from Matt. xxii, first fourteen verses. The children are encouraged to bring the text, written out, on the following Lord’s day, and such as do are rewarded with a colored text ticket.

V. NOTES FOR THE INFANT CLASS.

BY MRS. EMILY HUNTINGTON MILLER.

1. JESUS AND SIMEON. Luke ii, 25–33.

Tell the story of Jesus and Simeon—beautiful temple—crowds of people—father and mother with the little baby—old white-haired man—sees the baby—takes him in his arms—says—[see verses 29–32.]—Were servants to another nation—were waiting for a deliverer to come and set them free. God had promised them a deliverer. Simeon knew when he saw Jesus that this was the deliverer, so he was very glad, because he had waited for him many years.

What was Simeon doing ? (Print on board,) “ Waiting for Jesus.”

What did he do when he saw him ? (Print on board,) “ Welcomed him.”

Now read the story slowly and impressively, to familiarize the children with the Scripture language.

We are in trouble—men, women, little children. Satan,

our enemy, tries to make us serve him—tempts us to do wrong. God has sent us a deliverer. “His name shall be called Jesus, for he shall save his people from their sins.” We should “welcome him,” “obey him,” “hear his voice,” “follow him.”

See Golden Text. Psalm cxxx, 5.

Illustrate it by incident of child lost in woods—cannot find its way home—hurt by stones—bruised by trees—torn by bushes—waiting anxiously for morning. Deliverer comes—takes in his arms—carries home. Jesus our deliverer.

Intersperse the exercises by frequent singing, that the children may not be wearied.

2. JESUS CLEANSING THE TEMPLE. John ii, 13–17.

Tell the story, explaining, as you relate, that the Jews used sheep and oxen and doves for sacrifices—some came a long way—could not bring animals—had none at home—necessary to buy. People began to keep them to sell—first a good way off—nearer—finally, inside the temple. Jews became accustomed to it—people become accustomed to sin by degrees—a very little thing first—then greater and greater. Illustrate by example of any sin. Jesus was grieved to see his Father’s holy temple used in such a way—it was not honoring God—it was dishonoring him. Jesus said, “I and my Father are one.” He felt just as a good child would if he heard bad men abusing his father. He was grieved and angry. He said, “You must not treat my Father so—this house is a house of prayer.” He drove them all out of the temple. What may we learn from this about God’s house? It should be kept holy. We do not bring sheep and oxen into God’s house, but we bring other improper things sometimes—improper thoughts—about our dress, our work, our play. Child should say, “This is God’s holy house; he will not be pleased if I bring any improper thoughts here; I must think about him.” Explain that as it was right to sell sacrifices at proper time and place, so it is right to think about play, work, dress, etc., but not in God’s house. Try to persuade others to keep holy God’s house and God’s day. Child who loves his father

will be as much grieved if any one speaks evil of his father as if they said it of him—one who loves God grieved to see him treated with disrespect. Teach Golden Text, Psalm lxi, 9. Print on board,

Keep holy God's house :

Keep holy God's day.

3. JESUS WITH ZACCHEUS. Luke xix, 2-10.

Read the story, adding explanations to make it vivid—how Jesus had been doing such great miracles that wherever he went people crowded after him. Zaccheus was a tax-gatherer, and hated by Jews as a Roman officer—Romans had conquered Jews—made them pay taxes. Zaccheus surprised when Jesus spoke to him—implied that He was willing to come to his house—but very glad—came right down and received him joyfully—called him “Lord”—was willing to do just what Jesus wanted him to—sorry for all the wrong he had done—promised to make it right as far as he could—did not say he would do it some time, but now, “I give—I restore.” Jesus saved him—Jesus said, etc.

Zaccheus might have said, “Jesus doesn't mean me—it can't be he wants to come to my house—I'm not ready to entertain him now—some other time I'll send for him.” Would not that have been foolish? Would Jesus ever have been likely to come? (Print on board answers to questions.) How Zaccheus received Jesus? “Joyfully.” When did he receive him? “Right away”—he “made haste.” What did Jesus do for him? “Saved him.” Jesus says to every one of us, “Behold, I stand at the door and knock; if any person will hear my voice, and open unto me,” etc. No matter who we are—how young—how weak—how ignorant—Jesus says, “Open the door.” We must receive him as Zaccheus did—“joyfully”—“now”—be sorry for our sins—begin now to do right—Jesus will save us—He says he will—He saves all who trust in him. Teach Golden Text, Acts xvi, 31.

4. JESUS IN GETHSEMANE. Mark xiv, 32-40; Luke xxii, 43, 44.

Jesus had finished his prayer in Gethsemane—the angel had come to comfort and strengthen him—and then the men with

swords and spears and torches had come to take—led him away to the judgment hall—all the disciples had forsaken him—Peter had denied him—the Jews had cried, “Crucify him”—the soldiers had reviled him and smitten him, and spit upon him, and at last they had taken him away to crucify him. Read Lesson.

Jesus had suffered a great deal to save us—left all the glory and happiness of heaven—been poor, despised, tempted—had not where to lay his head—now was ready to do one thing more for us, all he could do—to give his life for us. Be careful to avoid the impression that Christ’s works, sufferings, and death were for the Jews especially—speak of them always as for us—“He was bruised for our transgressions.” Give illustration of shepherd bearing cold and hunger, watching day and night to find and bring back lamb that had wandered from fold—finds it in power of a wolf—gives up his own life to rescue it—while the wolf slays him the lamb escapes to place of safety. Must have been good shepherd—loved his flock very much—“greater love hath no man than this, that a man lay down his life for his friends”—still greater to do it for enemies, who hated. Jesus said, “They will surely love me now when they see how I love them—how I am willing to die for them.” Was not that great love? For whom did Jesus do this? For us—for you—for me. Teach Golden Text, Mark xiv, 36. What can we do in return? Love him—serve him. “We love him because he first loved us.”

5. THE WICKED KING. 1 Kings xviii, 15–19.

There had been almost three years without rain or dew, and there was a dreadful famine. The flocks and the herds were dying, and people could hardly get enough to keep themselves alive. (Read from beginning of chapter to the 17th verse.) You would suppose that by this time Ahab would have been sorry to think he had brought so much trouble on the people by his wicked ways, and that he would have told Elijah so, and begged him to pray the Lord to forgive him and send rain on the land again. But no; he was as wicked

as ever. (Read verses 17, 18, 19.) Only think: there were eight hundred and fifty bad men that taught the people to worship idols, and the wicked king and queen fed them all at their table. They taught the people that they should pray to these idols of wood and stone instead of the true God. No wonder God was angry with them, after all he had done in bringing them out of Egypt, making a way for them through the Red Sea, feeding them with bread from heaven, etc. Do you think if you had lived there you would have put an idol in the place of God? I am afraid some of you may have idols now. People do have all sorts of idols, even in this land. Idols of gold and silver, and wood and stone—any thing we love better than God, that is an idol. The idol we are most apt to set up is made of flesh and blood—that is, ourselves. You can easily tell if you worship this idol of self. If you care more about pleasing yourselves than you do about pleasing God, then self is your idol, and God hates idolatry now just as much as he did in the days of Ahab. He says, “Little children, keep yourselves from idols.”

6. THE BAD BARGAIN. 1 Kings xxi, 17–20.

Ahab the king kept on sinning against God, and getting worse and worse all the time. I will read you the story of another dreadful thing that he did. (Read 21st chapter as far as verse 17.) Now Ahab had obtained his desire. The vineyard was his own, to do just what he pleased with. Naboth would not sell it to him for money, and he would not exchange it for another vineyard. Let us see what Ahab did pay for it. Do you think he got it for nothing? No, indeed. He paid a great price for it. He committed murder to get it, for it was just the same as if he had killed Naboth with his own hands. He broke at least three of God's commandments. First, he coveted the vineyard. What is the commandment about that? (Class repeat.) Then he bore false witness against Naboth, or caused others to do it, which is just the same. What is the command about that? (Class repeat.) Then he murdered him—repeat that command.

That was a dreadful price to pay—he paid his soul for a vineyard. And even then God would not allow him to enjoy it, for when he was going to see it God sent Elijah to meet him. (Read Lesson.) So you see that even in this world God promised to punish him. Ahab made a bad bargain, did he not? We always make a bad bargain when we do wrong, no matter how much we seem to gain by it. God does not mean we shall gain any thing by sinning. He says, “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” He gives us freely every thing really worth having with his love, and says, “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.”

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